Labyrinth13

True Tales of the Occult, Crime & Conspiracy

Curt Rowlett

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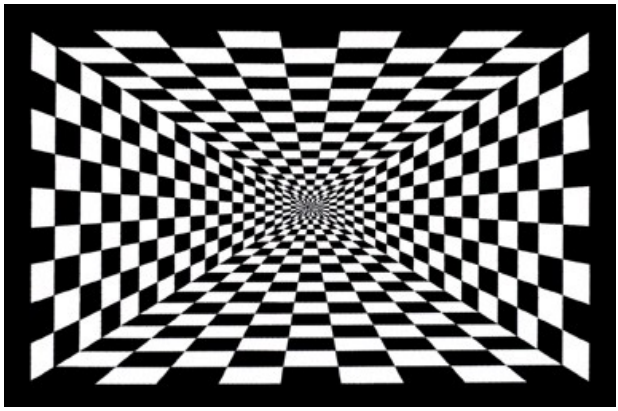

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And finally, this book is dedicated to the memory of my dear departed brother, Fredrick Raymond Williams. I'll see you on the other side someday, old friend. *Alis volat propriis*. (He flies on his own wings).

Author's Introduction

The book you are now reading is a compilation of most of the articles that have appeared on my website, *Labyrinth13*, since its original debut on the Internet in 1999. However, this, the "book version" of *Labyrinth13*, contains many new updates, along with added footnotes, new appendixes, and original interviews with key figures in the stories. (Some of the articles featured on *Labyrinth13* have also previously appeared in other publications, most notably in the book *Popular Paranoia* by Kenn Thomas and the magazines *Fortean Times*, *Paranoia*, *Strange Magazine* and *Steamshovel Press*).

At its original inception, the *Labyrinth13* website was created simply as a vehicle to allow me to present my writing to a reading audience without having to compromise my artistic freedom to any editor and to avoid the hassle of trying to get published in what was then (and still is) a highly competitive market. (This was prior to the advent of such novel ideas as "print on demand" books). Favorable responses from readers of the *Labyrinth13* website and its contents over the years finally convinced me to take the next step and put all of the website material together into a workable manuscript and ultimately, see it published as a proper book. (And yes, I am one of those "old school" readers who still prefers to hold a book or magazine in my hands while doing any serious reading. And most of the visitors to the website over the years emphasized to me that they shared the same preference).

Although a few of the tales in *Labyrinth13* have already been the subject of detailed books by other authors, I felt that some of the lesser-explored facts in those narratives were of such an intriguing nature that they deserved closer inspection. This book's purpose is to provide a brief overview of such stories, while zeroing in on any areas of unsolved mystery that may still remain.

For example, Chapter 6 of this book, *The Curse of Palmyra Island*, came about as a result of my reading Vincent T. Bugliosi's outstanding true crime novel *And the Sea Will Tell*, the story of the grisly 1974 double murder that took place on an isolated, South Pacific atoll. In that book, the author continuously made references to a supposed "curse" or malevolent aura that the island seemed to possess. That was certainly enough enticement to make me want to take a closer look and I began digging into the alleged supernatural aspects of the story. As my research led me deeper into the history of the island, I learned that strange events had *always* been associated with Palmyra and that weird occurrences began much, much earlier than the 1974 murders that *And the Sea Will Tell* was based on (and similar unusual events have continued afterward). *The Curse of Palmyra Island* simply focuses in on the paranormal angle to the story in all the places where *And the Sea Will Tell* leaves off, providing one

example of how an excursion into the labyrinth can sometimes really give a whole new perspective on things. (Since the first publishing of *The Curse of Palmyra Island* story on my website, I have been contacted by quite a few people who have either visited Palmyra or lived there for short periods of time. Most have had similar stories to tell, i.e., that they found Palmyra to be nothing short of the paradise it most surely is and that they had no sense of anything being out of the ordinary. And I don't doubt that fact for a second and suspect that most people's experiences there would probably be along similar lines. However, my story was written simply to point out what I saw as an intriguing series of weird synchronicities associated with the place. It is just how my mind works).

In addition to numerous sailors and yachting people who had visited Palmyra and servicemen who were stationed there during World War II, I was also contacted by Ted Cooper, the great-grandson of the late Judge Henry Ernest Cooper Sr. of Hawaii, whose family (at the time of our correspondence) still owned part of Palmyra Island. Ted supplied me with critical data about Palmyra's ownership history and with information about the atoll itself.

I also corresponded briefly with Vincent Bugliosi, author of *And the Sea Will Tell*, who very kindly answered my questions concerning the remaining mysteries associated with Palmyra and the murders that occurred there. Similarly, I was also contacted by and conducted interviews with Rob and Sharon Jordan, the South African yachting couple who actually discovered the remains of murder victim Muff Graham on Palmyra.

Later I was to discover personally just how the "supernatural aura" of Palmyra really *does* seem to affect the lives of all who come into contact with it. Not long after *The Curse of Palmyra* was published on the Internet, I was contacted by *The Nature Conservancy*, a non-profit group that specializes in protecting endangered species and natural habitats around the world. *The Nature Conservancy* had put in a bid for the purchase of Palmyra and wanted to use my story to help publicize the history of the island as part of their effort to generate public interest and support for their cause. Being one who is sympathetic to environmentalist issues, I readily agreed. *The Nature Conservancy* has since purchased Palmyra and established the atoll as a permanent bird sanctuary, while allowing the island to return to its natural state, a fact that also means that Palmyra will be protected from future commercial development and exploitation. (At one time, Palmyra was actually being considered by the United States as the site for establishing a nuclear waste dump!). As a result of my working with *The Nature Conservancy*, this author found it to be somewhat uncanny that my own interest in the island ended up entangling me in its history and I really feel great that, in my own small way, I was able to lend a hand toward preservation of the island itself).

To some degree, a reverse situation existed that was the catalyst for my researching and writing Chapter 10 (*Charles Manson, Son of Sam and the Process Church of the Final Judgment*) in that it seemed to me that the further I dug into the Manson case and its alleged links to The Process Church and "Son of Sam" killer, David Berkowitz, the more I discovered that other researchers before me had made illogical connections or had attempted to build conspiratorial links based on some very flimsy or misunderstood/misinterpreted "evidence." It especially became apparent to me that illogical inferences were being made about alleged "occult" aspects of the Manson and "Son of Sam" murder cases. I discovered that certain researchers had ignored evidence that didn't seem to fit with a pet conspiracy theory or had demonstrated that they had no real knowledge of what does and does not constitute actual "occult" evidence when attempting to analyze or comment on it. As a serious student of the occult, I found myself in the position of having to debunk some of the often-repeated myths that seemed to have taken firm root in the Manson and Son of Sam cases. As you will see, this included my taking a stance in defending the role of the "evil" Process Church in relation to the Manson and Son of Sam murders, an action on my part that would bring me into contact with original Process Church officials who wanted to thank me for providing such an even-handed and balanced commentary on the church's history.

It is precisely those same kinds of unresolved issues and areas of mystery that this book seeks to focus on and explore in much greater depth than what they may or may not have been subjected to in their original telling. And as far as my own stance on the paranormal is concerned, let it be known that I am neither a close-minded debunker nor a passionate true believer, but as a "Fortean," I consider myself a skeptic in the most purest sense of what the word means, i.e., that I tend to try to remain true to rationalism and to be as objective as I possibly can while digging into a mystery. It is in that spirit that I have tried to present my own unique interpretations of the data found in these pages and/or to suggest a few theories of my own. (The term "Fortean" refers to the legacy of author/researcher Charles Fort, a collector and chronicler of strange phenomena, anomalous events, curiosities, and other things that were generally odd and unusual and which science wouldn't -- or couldn't -- explain).

For those seeking fresher material, I think you will be delighted with Chapter 1 (*Historical American Vampires: In Fiction and Fact*), an exploration into the historical evidence for vampirism in America and the inspirational roots of modern horror fiction and beyond; in Chapter 3, *The House of Blood*, I provide a report of my investigation into what I personally feel was one of the weirdest paranormal events in history and which remains unsolved to this day; and Chapter 11, *The Summer of Love*

Breeds a Season of Hate is my detailed commentary on the effects that the "Manson family" murders had on public perceptions of the hippie "counterculture" movement and how a real backlash of hate and fear was experienced by many involved in that subculture.

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A question that I am often asked by visitors to my website is what exactly is the meaning of the name *Labyrinth13*? A detailed explanation is most certainly in order.

Since childhood, I have always been drawn towards the mystical, mysterious and the macabre. And I have always enjoyed playing armchair detective and theorizing about creepy unsolved murders, pondering strange historical enigmas, studying the occult and the paranormal, and exploring virtually any sort of unusual, unsolved mystery that seems to have eluded a final explanation.

For me, that pursuit of the unknown and the strange has always felt a lot like trying to find one's way through the passages of a maze or a labyrinth, a place where the numerous twists and turns are sometimes so intricate and complex that they appear to be almost impossible to negotiate without losing one's way or finding a dead end where one is forced to turn back. *Webster's Dictionary* defines the labyrinth as "a confusing, intricate network of winding pathways; specifically with one or more blind alleys." It is important to note that a labyrinth is also sometimes seen as a puzzle to be solved and that the solution usually includes an ultimate goal to be reached. For me, this "goal" is sometimes the attainment of a truth or set of truths; historically, many have even seen the solving of a labyrinth puzzle as the symbolic quest for truth of a religious or metaphysical nature.

In the same historical manner, the number thirteen has also been considered to be mystical and magical and, depending on which superstitions you adhere to, either a lucky or an unlucky number.

For example, ever notice how most office buildings and high-rise hotels do not have a 13th floor? How many airports do not have a 13th gate? Well, it is based in the fear of the number thirteen. And here is some more interesting bits of trivia regarding the number thirteen: "twelve plus one" is an anagram of "eleven plus two," both of which equal . . . thirteen; there are thirteen steps on the pyramid on the back of the American $1.00 bill; our mysterious moon, a longtime source of inspiration for both occultists and romantics alike, goes through thirteen lunar cycles in a year; thirteen is the number of hearts in a pack of cards; a "baker's dozen" or as it is called sometimes, a "devil's dozen" contains thirteen items; the near disastrous NASA mission to the moon, Apollo 13, seems to

be another example that tempting fate with an association to the number thirteen is not always a wise choice. Classical composer Arnold Schonberg was said to have suffered from *triskaidekaphobia*, which is a fear of the number thirteen. And perhaps his fear has some basis in reality: not only was he born on Friday the 13th, he also died on Friday the 13th at thirteen minutes before midnight.

The fear of 13 can be traced to several old sources. One is an old Norse myth concerning 12 gods gathered in *Valhalla* where the mischievous god *Loki* (sort of a Nordic equivalent of the "Devil") arrives at the party, thus making their number 13. In the presence of the others, *Loki* was said to have caused *Balder*, the god of joy and gladness, to be shot with a mistletoe-tipped arrow. Ever since that event, the number 13 has been considered to be an ill omen and a presentiment of disaster. Judas, the apostle whom history holds was the betrayer of Jesus, was the 13th guest to the Last Supper. In medieval times, witches were said to gather in groups of 12 while the 13th member of their number was supposed to be the Devil himself (a "fact" that is either the result of a gross misunderstanding of pagan beliefs, or which is outright propaganda, depending on whom you ask).

But the *fear* of the number thirteen seems to be rooted ultimately in a superstitious fear of death. Indeed, the 13th card in a traditional tarot deck is the death card.

Like the idea of the labyrinth, the number thirteen has always held the same sort of strange attraction and in my mind, the combination of these two powerful symbolic images gives a name to the sort of place where one would expect to encounter *all manner* of the weird, bizarre and the wonderful: *Labyrinth13*.

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In summation, the *Labyrinth13* book is the end product of my own obsession with the hidden, the obscure, the weird, the unknown, the paranormal, the uncanny, the strange and the enigmatic and as such, represents a sort of "explorer's notebook" or chronicle of my own journeys and travels through the vast landscape of the weird. I can promise you that inside you will encounter vampires, werewolves, ghost dogs, black magicians and tales of curses, unexplained occurrences, weird unsolved murders and attempts at mind control.

I came to the realization long ago that I am drawn toward such subject matter just as surely as a moth is drawn toward flame. At this point in the narrative, I will make the logical assumption that you, the reader, are someone who is likewise interested in the pursuit of such arcane knowledge and that this desire has lead you before into similar strange

realms. To that I say, “bravo” and “welcome, fellow traveler,” and I urge you most sincerely toward the main entrance of *Labyrinth13*.

Curt Rowlett
www.labyrinth13.com

A Few Words Concerning the Endnotes and Sources Cited in This Book

Whenever possible, I have included detailed endnotes and cited sources for the information I have relied on for this book. (Also included are multiple appendixes to many of the book's chapters).

I want to take a moment to point out to readers that many of the endnotes and appendixes are quite rich in important details not included in the main body of the book and that those sources often add a whole new dimension to many of the stories contained here. (My inclusion of copious endnotes to my work stems in part from my own personal quirk about not wanting to disrupt the flow of a story by overwhelming the reader with too many peripheral issues at one time).

Accordingly, many interesting "sidebar" tales are to be found in the footnotes and appendixes and I strongly urge you, the reader, to have a look at them whenever possible while you are engaged in reading this book. Both the casual reader and serious researcher will find much interesting and detailed information there.

Part I:

Tales of the Occult

Chapter 1

Historical American Vampires: In Fiction and Fact

I heard once of an American who so defined faith [as] that which enables us to believe things which we know to be untrue.

Professor Van Helsing in Bram Stoker's *Dracula*

§

Author's Note: Students of vampire lore are aware that the majority of historical references to vampires are taken from European sources, including the most famous vampire tale of them all, Bram Stoker's Dracula. Not surprisingly, those old vampire legends proved to be fertile ground for the creative imagination of a novelist such as Stoker; quite effectively, he combined traditional folk beliefs along with allusions to an infamous Romanian prince and in the process, forever altered the way in which vampires are perceived.

But what is not widely known is that Stoker's tale may have also been influenced by alleged vampiric events that took place in the heart of America's spooky old New England.

In this chapter, Labyrinth13 takes a close look at the legends of vampires in America and the influence that these notorious events may have had on our popular image of vampires.

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The Genesis of Stoker's Count Dracula

Vampires have existed in folklore and legend for hundreds of years, dating back to the beginning of recorded history with the Assyrians and Babylonians. Vampire-like myths can also be found in the Egyptian, Asian, and Greco-Roman cultures, too, and of course, in the Eastern and Central European countries where the Slavic people have the richest vampire folklore in the world.

When Bram Stoker was writing his famous novel *Dracula*, his research led him to sources that included Romanian and central European folk tales and legends. And it was in a book titled *An Account of the Principalities of Wallachia and Moldavia* that he came across the name "Dracula." (Wallachia was a province of Romania bordered to the north by

Transylvania). That book had a very short section on a "Voivode Dracula," a Romanian hero who had fought against the Turks in 1462. Stoker stated in his personal research papers that he found information in a footnote that explained that the name Dracula meant "devil" or rather, "son of the devil" in the Wallachian language (a "fact" that later researchers have pointed out is not a completely accurate one). (1)

Stoker was originally going to call his vampire "Count Wampyr" but changed it to "Count Dracula" after discovering the interesting account of Voivode Dracula. As every vampire fan knows, Dracula was another name for Vlad Tepes (pronounced like Zah-pesh), an infamous 15th century prince in Wallachia who was referred to by his enemies as "Vlad the Impaler." The ruthlessness with which Dracula ruled and defended his homeland proved the nickname of "Impaler" to be an accurate one as Prince Vlad was known for the brutal practice of impaling his enemies on long stakes, leaving them to suffer horribly as they slowly died. But although the historical Dracula may have been a cruel and ruthless ruler, he was *not* a real vampire. (Author and researcher Elizabeth Miller seems to have finally set the record straight on the issue regarding how closely the historical Vlad Dracula actually resembles the fictional Count Dracula by showing that Stoker's "history" came mostly from his own imagination). (2)

But questions about the historical accuracy do not diminish the fact that Stoker wrote what is to this day the most atmospheric and genuinely spooky vampire novel of all time and prior to its publishing in 1897, the world had never seen anything quite like it. And while Stoker did not invent the vampire, his true legacy may well lie with a much more significant aspect: his Count Dracula character transformed what was once thought to be a hideous, evil monster that was feared and hated into the modern image of the vampire as a refined aristocrat to be admired, envied, and even pitied. Knowing the complete history of the vampire is to understand that this "transformation" was no small feat. (3)

The real vampires of legend were thought to be evil ghost-like entities -- often erotic nighttime invaders of the incubus-succubus variety -- or in some cases, hideous reanimated corpses with foul breath who returned from the grave to feast on the blood of the living. People in those times had a real fear of the dead returning from the grave. And vampires were the worst manifestation of that fear as it was believed that their sole intention was to take the living back to the grave with them. There was no romantic or sensual aspect to the *nosferatu* of legend. People were deathly afraid of vampires because they feared becoming one, something that the religious beliefs of the time held out as tantamount to eternal damnation. (Persons who had died without receiving the last rites of the Christian church, who had committed murder or suicide, or who had been

excommunicated were believed to be the most likely to return from the grave as vampires). (4)

Enter Polidori's Vampyre

However, there were other sources besides old legends available to Stoker. It is known that he was also familiar with all of the 19th century English language vampire tales as his "Count Dracula" was not the first vampire to appear in literature. That distinction goes to a short story known as *The Vampyre* by John Polidori.

The tale of how John Polidori came to write *The Vampyre* is a most interesting one indeed. The origins of that story have much to do with his presence at what would later become known as the most famous gothic "house party" ever held and one that, among other things, would also provide the inspiration for Mary Shelley's classic novel *Frankenstein*.

During what has been described as the "haunted summer of 1816," Mary Shelley, her lover poet Percy Bysshe Shelley, (who later would become her husband), Claire Clairmont (Mary Shelley's step-sister), George Gordon Byron (a.k.a. "Lord Byron") and Dr. John Polidori were vacationing in Europe and had gathered together at a cottage rented by Lord Byron on the shores of Lake Geneva in Switzerland. (Lord Byron, even at that time a writer and poet of renown, was certainly the prototype of what is now the clichéd image of the arrogant, vice-ridden, thoroughly decadent aristocrat. Tales of his dark deeds and misadventures include the macabre rumor that he had murdered one of his mistresses and drank her blood from a cup made from her own skull and that he had fled from England due to an incestuous affair with his own half-sister). (5)

The Swiss cottage rented by Byron was the *Villa Diodoti* where John Milton, the author of *Paradise Lost*, had visited in the 1600's and also where the French authors/philosophers Rousseau and Voltaire had both once resided (a fact that Mary Shelley considered to be "sacred to enlightenment").

Polidori was employed as Lord Byron's secretary and personal physician, and while not a writer himself, he had a strong desire to become one; Polidori had agreed to travel with Lord Byron because doing so would bring him into contact with well-known literary figures. (It has also been alleged that Byron only allowed Polidori to accompany him on his travels because Polidori could, as a doctor, obtain certain drugs for him -- such as opium and its liquid form, laudanum. Polidori was not without a scandalous past himself as history holds that three patients had died under his care. He committed suicide at the age of 26).

Not long after this group arrived in Switzerland, the pleasant summer weather they had been enjoying turned into a violent and torrential rainstorm complete with high winds and spectacular lightning strikes (a meteorological change that was due in part to the eruption of a volcano in Indonesia). This raging storm kept the party cooped up in Byron's villa for three days and they spent their time in that gloomy atmosphere reading from *Fantasmagoriana*, a collection of German ghost and horror tales that had been translated into French. During this interlude, Lord Byron challenged each of them to write a horror story of their own. As a result, Mary Shelley developed the idea for her novel *Frankenstein* and Lord Byron wrote a fragment of a story that would later become the basis for *The Vampyre*.

Eventually Polidori (who was said to have never liked his temperamental employer very much) left Byron after a falling-out between the two and "inspired" himself from Byron's story to write and publish his own version of *The Vampyre*. The title character in the story was a Lord Ruthven, who, it was theorized, Polidori patterned in a rather unflattering manner after none other than Lord Byron himself. (Polidori characterized "Lord Ruthven" as having a magnetic personality that drew people -- especially women -- to him; once ensnared, he would then victimize and suck the very life from them).

And it seems apparent that it is Polidori's portrayal of the vampire as an evil aristocrat that influenced Stoker in his creation of Count Dracula. (*The Vampyre* was first published in the April 1819 issue of *New Monthly Magazine* and has the distinction of being the first English language vampire story to be printed. In 1813 Lord Byron also wrote a poem titled *The Giaour* that includes an encounter with a vampire). (6)

Historical American Vampires in Fact

But of main interest to this story is the fact that among Stoker's notes and research papers for *Dracula* (discovered after his death) were American newspaper clippings about the infamous case of alleged Rhode Island vampire, Mercy Lena Brown. (Stoker's clippings were from a New York paper that had picked up the story of the so-called "Exeter Vampire," originally reported in Rhode Island newspapers in 1892).

According to one author and researcher, Rhode Island was once known as the "Transylvania of the Western World" and the "Vampire Capital of America." And while there are historical reports of vampires in other New England States, including Vermont and Massachusetts, it is very much a fact that no other area in New England (or in all of North America, for that matter) boasts as many historical reports of alleged vampirism as those which were thought to have occurred in the State of Rhode Island in the early 1700's and 1800's. (7)

And if researchers are correct, early American colonists were well versed in vampire lore and knew what the folk remedies were for dealing with them. It is also quite clear that they did not see vampires as seductive creatures of the night, but rather as harbingers of doom and death and that vampires were feared mightily.

The Grim Tale of Mercy Brown

One of the most infamous of the many allegedly real vampire tales to come out of New England is the story of the Brown family of Exeter, Rhode Island. According to this legend, the Browns were said to have been plagued by night visits from their daughter Mercy, recently deceased, and whom they believed was returning from her grave at night as a vampire to drink the blood of her other siblings. (The Brown family consisted of father George T. Brown, mother Mary Brown and six children).

It all began in December of 1888 after the mother, Mary Brown, died of tuberculosis (or "consumption" as it was known at the time). Mary Olive, the oldest of the Brown's daughters, contracted the same illness and followed her mother to the grave less than six months later. Then young Mercy Brown contracted the disease, dying in January of 1892 at the age of 19. According to the accounts, the winter of 1892 in New England was much colder than normal, so cold in fact that they were not able to break ground to bury Mercy. Instead, she was placed in an aboveground crypt until the spring thaw when she could be laid to rest in a plot alongside her mother and sister.

The legend says that soon after Mercy died, people in Exeter began to report sightings of her. Then, two months after her burial, her brother Edwin also became sick with the same wasting illness and was himself on the verge of death. The father, George Brown, became convinced that Mercy had returned as a vampire and that she was preying on Edwin.

According to New England folk belief, the "wasting away" of a living family member who had lost another loved one to consumption was believed to be the result of the dead family member returning from the grave as a vampire to drain the life from the surviving relatives. The folk remedy to rid a family from such a vampire curse called for the body to be exhumed and examined. If no signs of decomposition were found, then the heart was to be removed and burned or, as in some reported cases, even the entire body. Additionally, the ashes from the burned heart were sometimes mixed into a potion and given to the victims of the vampire to drink so that they would not die and become vampires themselves.

On March 18, 1892, George Brown, with the assistance of about a dozen or so other people (including Dr. Harold Metcalf, a Providence, Rhode Island medical examiner) exhumed the bodies of Mercy along with her mother and sister in order to find out once and for all if Mercy had become a vampire and was feeding off of Edwin. When they dug up the corpses of the mother and daughter, they discovered that both of them had fully decomposed and were virtually bones. But when they opened the crypt that contained Mercy, they discovered that her body was still very fresh, her cheeks were rosy and healthy looking, and that she appeared to have moved around in her casket.

Newspaper accounts about the case reported in the *Providence Journal* stated that when Mercy's chest was opened it was discovered that her heart and veins still contained fresh blood. Witnesses claimed that she looked as if she had only been dead for a short time and that when her heart was cut out, it dripped what appeared to be fresh blood. This convinced the men that she had become a vampire and following the folk beliefs of the time, Mercy's heart was removed and burned to ashes on a nearby rock. The ashes were then mixed into a potion and given to Edwin to drink, believing that once the vampire was so destroyed, he would no longer be under the curse. (Edwin died two months later. But it is interesting to note that after having administered the classic vampire folk "remedy" to Mercy Brown's corpse, the Brown family was no longer plagued by consumption or vampires afterwards). Mercy was re-buried in Chestnut Hill Cemetery where her grave can still be seen today.

According to the newspaper accounts, Dr. Metcalf (the medical examiner who was present at the exhumation) was highly skeptical of the vampire explanation and reported that Mercy's heart and liver were burned simply to appease "superstitious onlookers." Metcalf told the Providence Journal that the state of preservation of Mercy's corpse was not unusual for a person that had been deceased for only nine weeks (and our modern hindsight would tell us that leaving a body out in sub-zero temperatures would also be an aid in preserving it).

And it appears that the Mercy Brown case may have been the inspiration for the character "Lucy Westenra" in Stoker's *Dracula* as there are some interesting parallels and similarities between the two. In Stoker's novel, the dead (and now vampiric) Lucy is rumored to be stealing children by night and a grisly discovery is made in her tomb. From *Dracula*:

> "There lay Lucy, seemingly just as we had seen her the night before her funeral. She was, if possible, more radiantly beautiful than ever, and I could not believe that she was dead. The lips were red, nay redder than before, and on the cheeks was a delicate bloom."

The men in the story (Professor Van Helsing and Dr. Seward) then proceed to dispatch the vampire in the classic fashion by driving a stake through her heart, stuffing her mouth with garlic, and cutting off her head.

You will note the similarities between the tale of Stoker's Lucy and that of Mercy Brown: both were young females in the prime of their lives, both of their bodies were examined with a medical doctor in attendance, both were found to be uncorrupted by death, i.e., that their bodies had not decomposed, and both were ritualistically "killed" again according to the criteria set forth in the old folk beliefs about vampires. (This unusual writing technique employed by Stoker in which he enriched a fantastic tale with actual facts and documentary evidence would later become a standard practice that other authors of the supernatural, such as Arthur Machen and H.P. Lovecraft, would later employ).

Vampirism or Consumption?

It is known that most of the alleged New England vampires died of tuberculosis. And it is entirely possible that these legends are based on the physical appearance of tuberculosis victims and the characteristics that were *assumed* about vampires from legends and folklore. In older times, tuberculosis was referred to as "consumption," a rather fitting description of what the disease did to sufferers as they began to slowly waste away, being "consumed" as it were despite the fact that they continued to take nourishment, to be active, and to retain the will to live. This rather neatly parallels the vampire folk belief that a vampire feeds off of living victims who in turn suffer the fate of having their life-blood slowly "consumed."

Even during the 18th and 19th centuries very little was known about most diseases and often, the influence of "evil spirits" were believed to be among the causes of some illnesses. Tuberculosis is a very old disease and one that has often been associated with vampirism. In fact, the old Slavonic word for vampire is *nosferatu*, which when translated into English, literally means "plague carrier." (8)

Knowing the above fact, one could almost pose a sort of "which came first, the chicken or the egg" type question as far as vampires and tuberculosis are concerned: which came first, vampires, or the disease tuberculosis about which legends of vampires were invented to explain an affliction that seemed so mysterious and unexplainable? (9)

That same question has been addressed by author (and ghost hunter) Troy Taylor who writes:

> In America, our colonial ancestors were well aware of vampires, but they certainly did not see them as graceful "creatures of the night." The vampire was a death-bringer

> and something to be feared. An unsuspecting community that fell under the spell of one of these monsters could very well be destroyed . . . In parts of New England, stories of vampires were common, especially during outbreaks of tuberculosis, or as it was called at that time, consumption. It is not hard to imagine how consumption may have given birth to the legends of vampires in New England. The disease was the plague of the 1800's. Death tolls from the illness were staggering as it was highly contagious and would pass easily through entire families. It was generally fatal and often referred to as the "White Death." The name came from the fact that the affected person's skin became very pale, thin and almost ghost-like. There was also a reddening of the face, fainting spells and a general weakening of the body. It was easy to see, in more superstitious times, how this could have been mistaken for the draining of the lifeblood by a vampire. It was thought that when someone died from consumption, they might come back from the dead and try to feed off their living relatives, who by this time, had probably come down with the disease themselves. In order to stop them from coming back, family members would go to the grave and try to "kill" the deceased again. (10)

A Prophetic Dream and Sarah Tillinghast

Researchers have uncovered many historic cases of alleged vampirism in New England, beginning in the late 1700s and continuing through to the late 1800s, with twelve known incidents in Rhode Island alone.

One of the earliest of those cases is that of Sarah Tillinghast who died in 1799. According to this account, Sarah was the daughter of Stutley Tillinghast and his wife Honor, the patriarchs of a well-to-do Rhode Island farming family. The legend states that one night Mr. Tillinghast had a most vivid nightmare in which he dreamed that half of his bountiful fruit orchard had withered and died. Not long after this dream, seven of his fourteen children died in succession. Consumption seemed to be the culprit or was it?

Sarah Tillinghast, the oldest daughter, was the first to waste away and die. Shortly after, a second daughter began complaining that Sarah's ghost was coming to her through her bedroom window at night, touching her and "putting pressure" on her chest. She too wasted away and died. After three more of their children died in the same manner, Honor

Tillinghast herself became ill and also complained that Sarah was visiting her at night.

Mr. Tillinghast remembered his strange dream and began to believe that Sarah had become a vampire and was responsible for the deaths of the others. He decided to exhume her body and the bodies of the other children. When he did so, he found that while the other bodies had decomposed, Sarah's body had not decayed at all. Her eyes were open and her hair and nails had grown. When her heart was cut out, fresh blood flowed from it. Following the traditional folk remedy, Sarah's heart was burnt and the corpses were re-buried. Soon after this ritual, Honor and the rest of the family recovered. But with seven of fourteen children dead, it appeared that the bleak symbolism of Stutley's nightmare had indeed manifested into a horrible reality.

Historical American Vampires in Fiction

Most of the other stories collected concerning vampires in New England are so similar in nature to that of Mercy Brown and Sarah Tillinghast that it is hard to keep the facts separated from one case to the next. New England has always been prime breeding ground for ghost stories, strange mysteries, and gothic personalities. (And one has only to remember that the most infamous of all witch trials took place in Salem, Massachusetts).

That Stoker was influenced by the New England cases when writing *Dracula* seems almost certain. But to what extent those same stories may have influenced *other* writers is a bit harder to gauge. There are plenty of books, movies, and television shows that, if not directly inspired by the legends of vampires in New England, certainly carry on the "tradition" quite admirably:

Edgar Allan Poe's "vampire" tale *Ligeia* was said to be the author's personal favorite of his many stories of the supernatural. While not really as overt of a vampire tale as *Dracula* is, *Ligeia* does feature a mysterious raven-haired beauty who thrives vampirically on the life force of others. Born in New England, Poe spent time in Rhode Island wandering the reading rooms of the old Athenaeum Library on Benefit Street in Providence, the town that would later spawn another godfather of the modern horror tale, H.P. Lovecraft. (11)

Lovecraft was one of Providence, Rhode Island's most famous sons. His horror stories were a combination of a vivid imagination coupled with a vast knowledge of astronomy, physics, chemistry, history, and literature. He was a prolific writer and, while not one of my personal favorites (I find that his overuse of archaic terms and esoteric references make for tedious reading) his ideas and imagery are absolutely supreme

and, like any good horror story should, invoke some of our most primal fears. Among his many stories is *The Shunned House* (written in October of 1924) and which is a virtual retelling of the Mercy Brown and Sarah Tillinghast tales with, of course, typical "Lovecraftian" embellishments. In *The Shunned House*, Lovecraft describes a family of warlocks, vampires, and werewolves who had fled from the authorities in Europe and who came to work for the Tillinghast family in Rhode Island (a surname that one modern researcher claims is associated by blood or marriage to virtually *every* historical case of vampirism in New England). (12)

And seemingly inspired directly by *The Shunned House* was television's vampiric soap opera *Dark Shadows*. This show also featured an old European-American family now living in New England who were not at all what they appeared to be a first glance, but were in fact a delicious supernatural blend of werewolves, vampires, witches and warlocks! *Dark Shadows* was a highly unique, dramatic half-hour series fashioned in the style of the classic gothic suspense novel and serialized to appear daily in the same manner as the daytime soap operas. (*Dark Shadows* was even broadcast in the late afternoon during what has always been the age-old, customary hour for teatime and, whether by unwitting fate or brilliant design, tapped into a bit of timeless tradition that lent a certain aura of elegance to the series).

The story took place at Collinwood Manor, the brooding family mansion of the Collins family located in the fictional New England fishing village of Collinsport, Maine and also the home of vampire Barnabas Collins. Collinwood manor was a repository of many dark mysteries and intrigue and within its halls stalked the tormented residents of the estate, both living and dead: ghosts, witches, werewolves, and vampires, all held captive by spells reaching out from the depths of time. (The show aired from June 27, 1966 to April 2, 1971 for over a thousand episodes).

While I was not able to determine that the Barnabas character was directly inspired by any of the historical legends about New England vampires, it remains interesting to note that *Dark Shadows*, television's only successful supernatural daytime drama, had its roots planted firmly in the spooky aura of old New England. (Newport, Rhode Island is the actual location of "The Carey House," the large estate that was used as the backdrop for "Collinwood Manor" in the series and which is now part of the Salve Regina University of Newport). According to the show's many fans, the writers of *Dark Shadows* were directly influenced by many of the most famous Victorian and gothic literary sources. (13)

And finally, there is New England son and horror writer Stephen King's only full-length vampire novel, *Salem's Lot* to consider. This story also takes place in a fictional New England town that King dubbed "Jerusalem's Lot" and placed in the State of Maine. The plot concerns the

owner of yet another old gothic mansion whose supernatural dabbling brings about the appearance of a Dracula-like vampire to wreak havoc on a small New England village.

I was not able to discover any evidence that King relied on tales of historical American vampires when writing his novel and in fact this book, although well-written and highly entertaining, is really not much more than an adaptation of the basic vampire themes that are found in *Dracula*. This is a bit surprising as King has been known to incorporate many of the weird regional tales and urban legends from New England when writing his other works. (14)

Some Closing Thoughts

Taking all of the preceding evidence and examples into account, I feel confident that Stoker was indeed inspired in part by the vampiric tales described in the American newspaper clippings he had in his possession when he wrote *Dracula*. But I don't feel very confident that the events described in those clippings were about genuine vampires. The most logical explanation for what actually occurred in those incidents probably lies in the discussion of tuberculosis and the suggestion that a lack of real knowledge about that disease, combined with old superstitions and folklore, probably acted as a strong influence on the perceptions of the time.

But is it possible that vampires really exist? As noted before, I feel certain that we can dismiss the entire "modern" notion of a cultured and aristocratic vampire as purely the invention of today's popular literature. But I'll be honest with you that I still don't completely discount the entire idea of vampires, because as any good student of mythology and folklore knows, every tale, no matter how extraordinary, is almost always based on a grain of truth. In the old legends, vampires were more commonly perceived of as "evil spirits" or ghost-like entities. And since I personally have a strong belief in the existence of ghosts (the evidence for them is plentiful and convincing) I would not rule out the possibility of a past or future encounter with a ghost of a "vampiric" nature. It is important to remember that not every tale about ghosts and other spirit entities are of the benign "Casper the Friendly Ghost" variety! (15)

In the final analysis, no one can say with anything like real certainty just where the boundaries between this world and that of the supernatural one begins and ends and for all we know, that might even include the possibility of an actual vampire or two out there in the shadows . . .

Chapter 2

The Strange Case of John Whiteside Parsons

"Parsons opened a door and something flew in"

Kenneth Grant from *Outside the Circles of Time*

§

Authors Note: *The first incarnation of the following story originally appeared in a 1995 newsletter for members of a specialized occult order that I was once a member of. Since that time, I have rewritten it in order to add new information and to remove some of the more esoteric language and obscure terminology. This was done in order to make it easier to understand for those who may not be very familiar with such strange things.*

I was a student of the Western occult traditions and other arcane disciplines for almost 25 years and although my interest has waned a considerable amount these days, I still find myself occasionally drawn towards certain aspects of those strange sciences. My studies brought me into contact with many prominent occultists from a wide variety of different groups. Accordingly, I learned that the methods and means which Adepts of the occult sciences ply their craft are numerous and varied.

The story of John Whiteside Parsons is one of those truly weird cases that continues to fascinate me to this day. It is much too easy to simply dismiss out of hand such notions as they are presented below, but the world is full of many strange things and those who have ventured into such realms can attest to this.

§

Foreword

The belief that one can perform acts of ritual magic and force change in what is generally considered to be unchangeable is a cornerstone of many occult belief systems. (1)

The ultimate goal in any occult magical working is to change the very fabric of the objective universe, to alter it in such a way as to create change in accordance with the will of the magician. But the implications of this seem to be that some acts of ritual magic may alter the universe and will continue to alter it to such an extent that even the magician who has

loosed his power may not (and perhaps cannot) be aware of *all* the effects that a working will have in his or her lifetime and into the future.

This story seeks to explore how John Whiteside Parsons, rocket scientist, author, and ceremonial magician, was the catalyst in an act of ritual magic that quite possibly opened a special type of "Lovecraftian" door, one through which demonic forces could pass to invade the world that we mortals inhabit due to the deliberate opening of a cosmic portal -- and that the full effects of that rite may not have been completely recognized to this very day. (The term "Lovecraftian" is borrowed here from the writings of paranormal author Douglas Chapman, an expression he used to describe the work and ideas of horror writer H.P. Lovecraft. Lovecraft is famous for his horror stories which are full of frightening imagery about "dark forces," often in the form of malevolent entities he called "the Elder Gods" or "the Great Old Ones." Lovecraft wove very frightening tales of malevolent beings who lurk just beyond our own dimension, awaiting the right time when a "door" is opened that will enable them to once again invade the world of humans -- usually depicted by him as having occurred via the folly of some practitioner of ritual magic who was foolish enough to tamper with such things). (2)

A Rocket Scientist

John Parsons was as enthusiastic about ritual magic as he was about his work as a pioneer in early rocket research. Born in 1914 to a wealthy Los Angeles family, by age 22 he was already involved in what would become some of his most important life work.

As a self-taught chemist, he and colleague Edward S. Foreman designed and tested small black powder rockets, and eventually began to experiment with liquid-propelled rocket motors.

These experiments came to the attention of Frank Malina, a student who was working on his doctoral thesis at the California Institute of Technology (Caltech) in Pasadena, California. Together, Malina, Parsons, and Foreman began collaborating on the idea of building a rocket-powered airplane, even though Parsons and Foreman were not students or staff members of Caltech. This trio was joined eventually by Theodore von Kannan, the head of the GALCIT Aeronautical Laboratory, and the person who had originally given Malina permission to work with Parsons and Foreman.

Working under a contract awarded by the National Academy of Science, Parsons was able to prove that certain chemicals worked better than others as propellants. This discovery would lead to important developments in modern space technology, making Parsons a very highly valued part of the research that eventually enabled America to begin

serious space exploration. (Parsons was honored for his rocket work by having a crater on the dark side of the moon named after him). (3)

The Ritual Magician

In his private life, John Parsons was also intensely involved with occultism and ritual magic. In 1939 he came into contact with the Agape Lodge, the American chapter of British occultist Aleister Crowley's Ordo Templi Orientis (O.T.O.), headquartered at that time in Los Angeles. (The original O.T.O. was founded in 1904 by a wealthy chemist named Carl Kellner. Crowley, a life-long practitioner of the occult and ritual magic, assumed the leadership of the O.T.O. sometime around 1923. Crowley believed that the religion he founded -- Thelema -- was destined to destroy Christianity and accordingly, referred to himself as "the Antichrist" or "Great Beast 666" from the Christian Bible's Book of Revelation). (4)

Parsons joined the O.T.O.'s Agape Lodge in 1941. At that time, the lodge was under the leadership of occultist Wilfred Talbot Smith, a British immigrant who had founded the chapter around 1930. Soon after joining, Parsons constructed a ritual chamber in the attic of his house and began to practice ceremonial magic.

Not long after Parsons joined the Agape Lodge, Aleister Crowley wrote a paper about Wilfred Smith titled *Is Smith a God?* This paper was supposedly based on magical research that signified Smith was actually the reincarnation of a powerful deity. Smith, who probably was quite familiar with the methods and motives of Crowley, sensed that this paper was actually a strong hint that Crowley wanted him to step down as acting leader of the Agape Lodge. Shortly thereafter, Smith left to go into "private practice." (Whether Crowley's "promotion" of Smith was done out of a fit of jealousy or because Crowley perceived Smith to be a challenge to his ultimate authority is not clear. Biographers of Crowley's life have noted his habit of manipulating the leadership structure of his lodges, either by neutralizing or kicking out members who had achieved significant levels of magical initiation within the O.T.O. Crowley's paper about Wilfred Smith seemed to imply that he felt that Smith was becoming too powerful a force within the O.T.O. Later, Crowley's correspondence would reveal that he felt that Smith had become overly involved in personal relationships and sexual matters within the Agape lodge membership). (5)

As a result of Smith's departure, John Parsons became the acting master of the lodge by default, which may have been what Crowley had in mind all along. Parsons soon moved the lodge's location to a mansion in Pasadena that he had inherited when his father died in 1940.

The Babalon Working

Around 1945-1946, Parsons wrote a book titled *Freedom is a Two-Edged Sword*, based on his experiences with ritual magic and which contained excerpts from his magical diary.

Beginning in January and lasting through February of 1946, Parsons and his group began a series of complex and powerful magical workings in an attempt to bring to life an actual incarnation of the goddess Babalon here on earth. This ritual (which Parsons named "The Babalon Working") was designed to last for a total of eleven days. Parsons claimed to have received instructions for this working from the "astral plane," the objective of which was to produce a "Magical Child, mightier than all the Kings of the Earth," an event that had been prophesied by Aleister Crowley in his *Book of the Law*. (6)

Parsons sent reports of the ritual's progress to Crowley via mail in which he noted some of the bizarre results of the Babalon Working, such as a freak wind storm on the third day; Parsons being awakened on the seventh day by nine loud knocks to find a smashed table lamp in the house; and an attack on one member of his group on the eleventh day (allegedly Scientology founder L. Ron Hubbard) by a huge brownish-yellow entity, seemingly composed of light, which Parsons was said to have banished with his magical sword. (7)

As the ritual continued, Parsons wrote a confident letter to Crowley, detailing the effects of his work. Crowley's reactions to this letter were interesting and a bit mysterious. It would appear he was genuinely alarmed by the details of Parsons' ritual, dashing off a letter to Carl Germer, who was then the acting head of the main chapter of the O.T.O. proper in America saying, "Apparently Parsons and Hubbard or somebody is producing a moonchild. I get fairly frantic when I contemplate the idiocy of these louts." (Shortly prior to his death in 1947, Crowley would again reorganize the Agape Lodge, this time specifically for the purpose of removing Parsons as its head).

A Mysterious Death and the Aftermath

On June 20, 1952, Jack Parsons was killed under mysterious circumstances by an explosion in his home laboratory. The official report was that the explosion was the result of an accident caused while Parsons was handling volatile chemicals (according to which account you read, either cordite, fulminate of mercury or nitroglycerine), but there were even rumors that someone with a grudge against Parsons may have planted a bomb under the floor. (Parsons' mother was so distraught that she committed suicide by taking an overdose of pills soon after hearing of his death).

But on a more magical and fantastic note, there was also speculation that Parsons was actually killed while working on a physical experiment to create a *homunculus*, described in occult literature as the creation of a miniature, synthetic human that, once brought into being, could impart vast magical powers to its creator.

According to the lore, the creation of a *homunculus* or "moon child" is in effect the attempt by a magician/conjurer/alchemist to create the living embodiment of a "Magickal Child," i.e., an "occult messiah" here on earth. (A formula for the creation of an actual *homunculus* was discovered among the notes of the 16th century Swiss alchemist Dr Theophrastus Bombastus Hohenheim, a.k.a. *Paracelsus*. Additionally, the human endeavor to bring about the incarnation on earth of an occult messiah is the central theme found in the occult thriller *Rosemary's Baby*. And according to author Wade Baskin, a homunculus is "The off-spring of the sun and the moon; he was conceived without any sexual union." This idea is also the central theme of Crowley's novel *Moon Child*. (8)

Supposedly, requirements for this ritual were among Crowley's secret instructions to the Ninth Degree Masters of the Temple of the O.T.O. (I have never read those instructions personally and I can't offer an opinion here as to whether or not the ritual was metaphor or was intended to produce an actual physical incarnation of a magical being).

The question has been raised by other researchers as to whether it is possible that Parsons, through both his rocket research and his mysterious Babalon Working, may have actually opened a door to outer space in a much more extraordinary (and even sinister) way than anyone could have ever fully anticipated. Author Douglas Chapman, while considering this very idea, makes this observation:

> Kenneth Grant, a British magician, has made some, to say the least, astounding inferences about Parsons' Babalon Working. He writes that: 'The Working began in 1945-46, a few months before Crowley's death in 1947, and just prior to the wave of unexplained aerial phenomena now recalled as the 'Great Flying Saucer Flap.' Parsons opened a door and something flew in . . .' Grant's associates have kept busy in this regard. Grant states that: "A Gateway for the Great Old Ones has already been established, and opened, by members of the [Typhonian] O.T.O. who are en rapport with this entity." (9)

With that observation in mind, here are a few interesting and weird world events that took place just prior, during and after the time period of the Babalon Workings when Parsons was allegedly attempting to ritually create his moon child:

• The explosion of the first atomic bomb that resulted in the end of World War Two and which thrust the world into the nuclear age;

• The discovery of the mind expanding drug LSD, an event that facilitated a monumental shift in human consciousness and the manner in which we view "reality";

• The discovery of the Dead Sea scrolls;

• The beginning of a wave of "UFO" sightings that were first reported by pilot Kenneth Arnold and which started the modern era of a belief in aliens beings descending to earth from outer space;

• The alleged crash of an extraterrestrial spacecraft containing alien beings now referred to as "the Roswell UFO incident" occurs in Roswell, New Mexico;

• The death of Aleister Crowley;

• The birth of occultist/Satanist/black magician Michael A. Aquino in Pasadena, California, exactly nine months after the completion of the Babalon Workings.

Michael Aquino is the founder and High Priest of the Temple of Set (an offshoot of the Church of Satan) who contends that he is the magical successor to Aleister Crowley and that his own birth was the actual outcome of the Babalon Working.

Aquino's claim that he is the heir to Crowley's magical legacy is based in part on his assertion that he has managed to decipher a *Da Vinci Code*-type cryptogram that was included in Crowley's *Book of the Law*. Aleister Crowley believed that whoever was able to reveal the code's true meaning would be the person who was destined to follow in his footsteps as his "prophesized son" and would be the magical descendant of "The Great Beast."

In order to help novices get a better grasp of exactly what we are discussing here, some history is required: On April 8th, 9th and 10th of the year 1904, while on holiday in Cairo, Egypt, Crowley claimed to have received a "channeled" communication from what he called a "praeter-human intelligence," further described as "a discarnate entity of superhuman intelligence and power," a being that he identified as "Aiwass." This communication was later transcribed into what is now known as *The Book of the Law*. In Chapter II, Verse 75 of that book, it states, "Aye! Listen to the numbers & the words," followed by Verse 76, which supplies the following cryptogram: **4638 ABK 24 ALGMOR 3Y X**

(24) (89) RPSTOVAL, immediately followed by the words, “What meaneth this, o prophet? Thou knowest not; nor shalt thou ever. *There cometh one to follow thee: he shall expound it*.” (Italics supplied). (10)

During the remainder of his life, Aleister Crowley and his disciples struggled to decipher the meaning of the Verse 76 riddle, devoting considerable effort to calculating the numbers and letters. Among modern adherents of Crowley, the search for the answer to what is often referred to as the “Riddle of AL” continues to this day and as far as can be determined -- at least at the time of this writing -- no one in the O.T.O. proper seems to have reached a consensus opinion regarding the true meaning of the cryptogram. (Many years after the *Book of the Law* was written, Crowley would write, “Be ye well assured all that the solution, when it is found, will be unquestionable. It will be marked by the most sublime simplicity, and carry immediate conviction”). (11)

Aquino, however, asserts that he *has* broken this code, claiming that the formula is based on a simple system where each number or sum of numbers is merely substituted to the corresponding letters in the English alphabet and that his solution to the code clearly designates him as the magical heir to Crowley. Using Aquino's formula, the “Riddle of AL” can be rendered alphabetically as: **D F C H A B K B D A L G M O R C Y X F H R P S T O V A L** which Aquino then translated to read as: **Destined First Century Heir Aquino - Breaking Keys By Doctrines Anton LaVey - Great Magus of Reconsecration - Coming Year Xeper - Founding His Rightful Priesthood - Set - True Origin - Volume AL**. (12)

Aquino also lends much food for thought to the notion that Parsons’ Babalon Working may have indeed inadvertently (or perhaps even purposely) opened up a very strange door to a parallel universe: In an analysis and commentary written for the Temple of Set’s *Book of Coming Forth By Night* -- yet another “channeled” document described as being the result of a Greater Black Magic ritual -- Aquino claims that the entity Set (roughly the ancient Egyptian equivalent of Satan) spoke through him, issuing an infernal mandate to found the Temple of Set and designating Aquino as the prime spokesman for Satan/Set here on Earth.

Within that analysis and commentary, Aquino also discusses his alleged connection to the Babalon Working, stating the following facts:

• That his birth occurred in 1946, nine months exactly following the completion of the Babalon Working, a ritual that was conducted by members of the California chapter of occultist Aleister Crowley’s Ordo Templi Orientis;

• That this rite was performed by using secret magical procedures known only to upper level members of Crowley’s religion;

• That the Babalon Working was performed specifically in order to create a being known in magical lore as a *homunculus*;

• That he was born dead, a fact that he contends invites speculation as to exactly what form of energy may have entered his body once he was brought back to life;

• That there appears on his chest a swirled swastika that is identical to that which both the Buddha and Crowley had on their own chests;

• That since his birth, his eyebrows have had the appearance of horns as it is written in Chapter 13, Verse 11 of the Christian Bible's *Book of Revelation*.

• That Church of Satan founder Anton LaVey initiated him into the Satanic Priesthood in 1970 during the night of the North Solstice;

• That he was later elevated to the Initiatory Grade of a Magus by means of a proclamation he received from Set in 1975, also on the night of the North Solstice;

• At the end of that commentary, Aquino states that for purposes of honoring the Prince of Darkness, he now employs the magical name of *Ra-en-Set*, which translates from the ancient Egyptian into the English language as "He who speaks as Set." (13)

Aquino has described the Set-entity as a type of "alien" intelligence that was responsible for inculcating the human species with the first spark of consciousness, thus allowing homo-sapiens to become self-aware. (This act is referred to in Setian literature as "The Gift of Set"). In his past writings on the subject, Aquino has used a scene from the movie *2001: A Space Odyssey* as an analogy for this idea and as a possible example of a "racial memory" of an "alien influence" in our past. The scene in question is one where at the dawn of time, proto-human ape-creatures subsequently experience a quantum leap in intelligence after touching a rectangular "alien" monolith. (Indeed, the entry page to the official Temple of Set website -- at least at the time of this writing -- has an artist's rendition that reflects this exact scenario). Additionally, some Temple of Set members have expressed a belief in the possibility of some form of "genetic modification" by Set in our distant past that enabled our ape-like ancestors to evolve into the human race as we know it today, and that this alteration, which resulted in a phenomenal increase in brain power and size, allowed humans to evolve and gain mastery of the planet. (For the sake of accuracy, it is important to state here that not *all* members of the Temple of Set hold to this "genetic tampering" theory). (14)

But getting back to Aquino's commentary to *The Book of Coming Forth By Night* and his assertion that his birth may have been the end product of Parson's Babalon Working: as the self-proclaimed successor to the magical legacy of Crowley, Aquino has dubbed himself "The Second Beast," and has even suggested that he, like Crowley, might be the equivalent of the "Antichrist." The *Revelation* Chapter 13, Verse 11 passage in the Christian *Bible* referred to by Aquino in his commentary reads, "And I beheld *another beast* coming up out of the earth; and he had *two horns like a lamb* and he *spake as a dragon*." (Italics supplied). The "two horns like a lamb" line is a curious one to consider: anyone who has ever seen a photograph of Aquino or met him in person will agree that, visually, he is certainly a very distinctive looking fellow. This is due in part because both of his eyebrows are quite unusual in that they are extremely pointed in the center of the brow and really *do* look like two *horns*. The "another beast" and "spake as a dragon" references are in-line with Aquino's own referral to himself as "The Second Beast" and his choice of the magical name of *Ra-en-Set*, as the classic symbolism of the *dragon* has always been associated with the popular image of Satan/Set and Aquino, as noted earlier, considers himself to be *the* top spokesman for Set in modern times.

Aquino's line in the commentary about having the same swirled swastika on his chest as Crowley and the Buddha also merits discussion here. The swastika is believed by some scholars to date back as far as 10,000 years (long prior to it being misappropriated and maligned by Hitler and the Nazis) and strangely, has served as an important religious symbol among many far-flung cultures that had absolutely *no contact* with each other. (For example, the swastika has been found on temples in China and Tibet *and* on Native American religious artifacts). Symbolically, the swastika is often associated with the sun and its power, with its intersecting arms signifying sudden flashes of inspiration on the path to self-realization. According to some Buddhist sects, the swastika symbolizes that which has no beginning or end and is suggestive of the infinite peace of a balanced and enlightened mind.

Buddhists so honored the swastika that it is inscribed on the *chest* of images of the Buddha. In the book *The Confessions of Aleister Crowley*, a note is made about Crowley's birth that "he had upon the centre of his heart four hairs curling from left to right in the exact form of a swastika." (15)

During the time of the Babalon Workings, an aspiring young magician named L. Ron Hubbard (of later *Dianetics* and Scientology fame) reportedly was a part of the group involved in that rite, depending on which version of the many Aleister Crowley biographies you read. Hubbard would later claim that he was actually trying to break up this "evil black magic group" (while allegedly on a mission for U.S. Naval Intelligence, no

less). Considering the amount of rivalry that existed then (and now) among the various O.T.O. factions and other organizations, it is not surprising that a disgruntled member -- as Hubbard was to become -- would be quick to label one of his former peers as a “black magician.” We are left to ponder whether this was only Hubbard’s subjective opinion of Parson’s group or if indeed they were actually practicing “black magic” for real. (16)

Since Kenneth Arnold’s 1947 sighting of nine unidentified flying disks over the Cascade Mountains in Washington State and the completion of the Babalon Workings, sightings of so-called “alien spacecraft” have become almost epidemic. Interestingly, one creature that Crowley claimed to have invoked through a ritual he called the *Amalantrah Workings* was a curious-looking entity called “Lam.” In this ritual, Crowley sought to open up a pathway to earth for beings that he considered to be of inter-dimensional or “extraterrestrial” origin. Indeed, Crowley’s own sketch of Lam is virtually indistinguishable from the modern image of the supposed UFO occupants known as alien “greys.” (Crowley claimed that the picture was actually a portrait drawn from a real life encounter). (17)

Concerning the Babalon Workings, many unanswered questions remain. For example, what are we to make of Crowley’s angry reaction to the news of the Babalon Workings? Was his anger directed at Parson’s impertinence in the unauthorized and perhaps dangerous use of “forbidden” and potentially dangerous ritual knowledge? As many researchers have noted, it appears that Crowley was genuinely frightened by the fact that Parsons was conducting the Babalon Working. Could this have been because he feared the effect that such an intense and powerful magical operation could invoke? Certainly Crowley’s level of understanding would allow him “see farther” than Parsons could. Finally, what are we to make of the extraordinary claims of Michael Aquino?

As noted previously, author and Crowley consort Kenneth Grant, in writing about the Babalon Workings and the idea that some sort of portal to another reality had been breached, stated that he believed that “Parsons [and Hubbard] opened a door and something flew in.” (18)

As such, it now seems entirely possible that a “white magician” --as Parsons claimed to be and whose middle name was *Whiteside* -- may have actually succeeded in opening a *black magical* door to the *dark side*.

Chapter 3

The House of Blood

"*The fate of all explanation is to close one door*

only to have another fly wide open."

Charles Fort

§

On September 8, 1987, at the Atlanta, Georgia home of an elderly couple named William and Minnie Winston, a large amount of human blood mysteriously appeared and was discovered to be splattered, streaked, and pooled throughout the inside of their house. At the time that this incident occurred, it received sensational treatment by local television news and the area talk radio shows were abuzz over the story for several weeks. But just exactly what caused human blood to materialize in the Winston home has never been satisfactorily explained. By outward appearances, it is a case without precedent and one that remains an unexplained mystery to this day.

The 1990 edition of *The Book of Lists* included a narrative about the Winston home in its "*15 Strangest Stories*" of the year record. And you may have also read about this case in the book *Unexplained Mysteries of the 20th Century*. In that book, authors/researchers Janet and Colin Bord attributed the appearance of the blood to a resident poltergeist. However, my own investigation did not uncover any specific evidence that indicated a prior supernatural event preceding the appearance of the blood. But after all things are considered, a paranormal event seems to be as likely an explanation as any other that has been purposed to date. (1)

The events surrounding the appearance of the blood are as follows: Mrs. Winston first noticed blood on the floor of her bathroom as she was stepping out of her bath that evening. She initially thought that her husband William was bleeding, but she soon discovered that he wasn't and that he was just as dismayed as his wife as to where the blood had come from. As Mrs. Winston mopped up the blood in the bathroom, Mr. Winston made a tour of the house and was amazed to discover that blood was spattered and pooled throughout their house, including the basement.

The police were notified and Detective Steve Cartwright of the Atlanta Police Department was assigned to investigate. In a news conference, a police spokesperson stated that they had found "copious

amounts of blood" spattered on the walls, baseboards and floors in five rooms of the Winston home. The police sent the blood to the Georgia State Crime Laboratory to be analyzed and it was determined that it was definitely human blood, type O-positive. And since both Mr. and Mrs. Winston had type A blood, it was obvious that the blood had not come from either of them.

The Winstons told the police that they had not had any visitors in their home prior to the appearance of the blood and were at a loss as to where it might have come from.

As you would expect, the story created a huge sensation when it hit the local news, becoming the top story for several days on both television and talk radio (where callers into the shows suggested everything from a deliberate hoax to manifestations of demonic forces).

The video segments filmed inside the house that were broadcast on the various news channels showed many different sizes of blood stains in the home that ranged from silver dollar size pools to six inch by two inch streaks on the floor and carpet. There were also tiny patterned droplets of blood that looked to me as if they had been sprayed from an atomizer or spray bottle at a downward angle onto the walls, floor and baseboards. The police treated the Winston home as a crime scene with respect to the gathering of evidence, but stated that they were not operating under the premise that any crime had actually been committed.

I was living in Atlanta at the time of this incident and knew immediately that I would want to investigate the case as I have always had an interest in unexplained phenomena. However, I decided that the best course of action was to wait until the frenzy had died down to some degree and it was almost six months later before I actually got the chance to investigate. I started by calling the Atlanta Police Department and was referred to the Homicide Division. A spokesperson there informed me that they now considered the case closed as no evidence existed that a crime had been committed and I also learned that the original case detective was no longer even with the department. The same spokesperson admitted to me that the police were as baffled for an explanation as to what caused the blood to show up as anyone else. (To date, the case is still on file as unsolved).

So I decided to go straight to the source: I telephoned the Winston home and was able to interview Mrs. Winston person to person about the strange events. And while she was pleasant and forthcoming, it was obvious that she was reluctant about reopening the matter to public scrutiny.

I learned that she and her husband had lived in the six-room brick house for twenty-two years and that they had never experienced anything unusual in the house prior to the blood incident. But when I questioned her closely about the blood stains, Mrs. Winston was quite adamant that it *was not* blood that had appeared in her house, but rather "rust and mud mixed with water" that she said was sprayed into the house by steam from a ruptured hot water heater in the basement. (The fact that samples from the pools and spatters had been tested by the police and determined to be actual human blood, with even a subgroup typing, effectively ruled out Mrs. Winston's theory. Also, rusty muddy water propelled by steam would have needed a way to reach the upper floors and according to Mrs. Winston, there were only two floor vents in their home and neither of those had any of the substance inside or outside of them). I knew that her statement in this regard simply was not accurate in light of the tests made by the police. But it soon became obvious to me why she would want to make such a claim.

Mrs. Winston emphasized quite strongly to me that if the substance had actually been blood that she would not be willing to stay in the house anymore. I asked Mrs. Winston if she or her husband had ever experienced anything like this in the house prior to the incident and, specifically, whether she believed that her house was "haunted." She denied that anything similar had ever happened in the past, but would not answer my question directly about the possibility that her home might have been the site of a supernatural occurrence. But it was obvious to me that real blood was the last thing she wanted the substance to be, both because she was afraid of that possibility *and* due to the fact that the case had received so much publicity while the story was still in the news. (2)

Since the time that my interview with Mrs. Winston took place, I have searched for other paranormal incidents where blood was reported to have manifested in the same manner as it did in the Winston home. With the exception of a May, 2004 case that was quickly explained, I have found nothing that even comes close to having all of the same elements, a fact that shows just how unique the case actually is. (3)

The one incident that I discovered which bears any real similarity to the Winston case was an old one that occurred in North Carolina in 1884 and involved a rain of blood from out of the sky.

This event was first reported by a Mrs. Kit Lasater who witnessed blood fall from a clear sky onto the ground as she stood in a field near the farm where she worked. Other witnesses who visited the spot later reported that the area measured 60 feet in circumference and was covered with splotches of a substance that looked like blood. The same substance was also found on nearby tree limbs and bushes. The drops were reported to be all different sizes, from that of a small pea, to the size of a large

finger. Samples of the blood were tested by Dr. Francis Preston Venable, a highly regarded professor of chemistry at the University of North Carolina. He performed several tests on samples supplied to him and concluded that the material was indeed blood, but could not say exactly what kind of blood it was. (Mrs. Lasater was quoted as saying that she was "frightened and affected" by the incident, taking it as "a portent of death or evil of some kind." (4)

The "rain of blood" incident has much in common with similar reports, both from the present and the past, in which a multitude of strange substances and items have been reported to fall out of a clear sky. (This type of occurrence is often referred to as a "Fortean" event). (5)

Manifestations of blood have been reported as an aspect of some religious miracles where blood has been observed to flow from statues of Saints and are also an element reported in cases of religious ecstasy, such as the stigmatics who manifest the bleeding wounds said to have been inflicted on Christ at his crucifixion.

But what I found to be the most common of the paranormal blood reports were those that mentioned blood stains in conjunction with some ghost encounters, especially those associated with a violent death or murder. However, the reported blood in those cases seems to have been made up of the same stuff as the apparitions themselves, i.e., that the blood was not something tangible that would yield up a sample to be tested.

Included here for editorial balance is a synopsis of a report prepared by Rebecca Long of the *Georgia Skeptics* group: Several members of the *Georgia Skeptics* also investigated the Winston case in 1994 and, according to their report, were told by the police detective in charge of the case at the time that it was his professional opinion that someone had deliberately splattered the blood around the house as a hoax, further stating that family problems apparently existed which gave either the Winstons or their children a possible motive for perpetrating such a hoax. The detective believed that the Winston's could have had access to human blood because Mr. Winston was a kidney dialysis patient, leading to his suggestion that one or both of the Winston's might have hoaxed the blood incident in order to get more attention from their children. The detective also stated that the Winston's daughter worked in a hospital and had access to human blood and hypothesized that the Winston's children could have hoaxed the blood in order to have their parents legally declared incompetent for financial reasons. Those theories are, of course, as viable as any supernatural explanation would be. But it is important to remember that although the *Georgia Skeptics* take the time-tested rational/logical approach, their conclusions are still only so much speculation (as much so as the supernatural one is) as no real evidence

for the greed or sympathy theories exists beyond what the circumstances may appear to suggest. (6)

So the “House of Blood” case remains unique. But because of the Winston’s strong reluctance to open themselves up to public scrutiny again, I believe that any future attempt to investigate this case further would probably turn up little in the way of new evidence, especially as far as using the Winstons as a source is concerned. Short of a hoaxer stepping forward to claim full responsibility for the blood’s presence in the Winston home (which I believe would be unlikely) this incident will probably remain unsolved.

Chapter 4

Phantom Black Dogs

"I got to keep movin', blues fallin' down like hail,
And the days keeps on worryin' me, there's a hellhound on my trail."

From the old blues song "*Hellhound on My Trail*,"

by singer/musician Robert Johnson

§

Picture yourself alone and walking at night along a deserted road that passes through a heavily wooded area. Bright moonlight filters through the tree branches above you, casting long tendrils of shadows that dance eerily across the dark pavement with the whispering wind. As you pass the old cemetery near the crossroad that lies ahead, suddenly you encounter a large black dog with eyes that are glowing bright red like two hot burning coals! You stop dead in your tracks. Soundlessly, the dog crosses the road ahead of you, but just as it reaches the other side, it vanishes into thin air, leaving you awestruck and with your heart pounding in your chest.

Although probably not as familiar to most people as the standard stories involving human ghosts, history and folklore are full of such sightings and encounters with the phantom black dog, some that even date back hundreds of years. There are a great number of well-documented cases of encounters with ghostly or demonic canines on record. And while tales of phantom black dogs are not as numerous in America as they are in European countries (England in particular), there is still plenty of folklore surrounding the subject to be found here, particularly in the American south and parts of New England.

A synopsis of the phantom black dog phenomenon would be as follows: A sighting or encounter with a large black dog, often perceived as a malevolent presence or of a menacing nature. The phantom dog is described as having fiery or glowing red eyes, behaving as a ghost is traditionally said to, appearing out of nowhere to startle witnesses and then simply disappearing from sight.

Phantom black dogs are a recurring phenomenon in Great Britain and there are many legends about them, as well as a large number of sightings in modern times. Arthur Conan Doyle's famous novel *The Hound of the Baskervilles* was inspired by an old folk tale of a phantom black dog

said to haunt the lonely English moors at night, specifically, on the gloomy landscape of Dartmoor in England. The book's descriptions induce images that are dismal and surreal, incorporating the local legend of a spectral hound, the Devil, an escaped convict, fog and rain, all set against the spooky backdrop of nights on the ancient bogs and mires of the English moors. (Doyle was inspired to write the story after a friend passed on the local phantom black dog of Dartmoor legend to him).

Traditional belief held that seeing a phantom black dog was a portent of death or some impending disaster and this image is a powerful archetype in many different cultures, particularly in Europe where packs of spectral hounds have always been a part of folklore.

In Great Britain, these packs are referred to as "the Gabriel Hounds" or "Gabble Retchets," groups of spectral hounds that are said to roam the moors or to hunt in packs high up in the air and whose savage howls can be heard overhead during violent storms. According to this legend, to even *hear* the hounds is a foreshadowing of death. The Gabble Retchets were said to haunt lanes, footpaths, bridges, crossroads and gateways. They are described as great black dogs with huge eyes that glow in the dark, thought to be the ghosts of the restless dead.

In Germany, this phantom pack is known as "the Wild Hunt." The folk beliefs regarding the wild hunt state that during the long winter nights, a rider on a black horse comes screaming out of the darkness with the howling wind, following his pack of spectral black hounds and with a host of strange spirits in tow. (Those spirits are said to consist of the gathered souls of evildoers or perhaps, just those persons who were unfortunate enough to be caught out alone at night).

Black dogs seem to prefer haunting old churchyards, cemeteries, gravesites and ancient burial places and are also thought to be the guardians of the passageways favored by humans, such as footpaths, bridges, crossroads, gateways and doors. It is interesting to note that many of these places have associations with local superstitions and are seen as enchanted or "window" areas where the veil between this world and the next is believed to be the thinnest. Phantom black dogs that are spotted in cemeteries have a reputation of being guardians that patrol and protect the final resting places of the dead. (Romanian gypsy lore holds that certain cemeteries are occupied by spirit wolves that guard the living by destroying any vampires that might arise from the graves, while encounters with alleged werewolves -- in both medieval *and* modern history -- have been frequently reported in conjunction with old burial sites, graves and graveyards. Indeed, Wisconsin's "Beast of Bray Road," a creature that dozens of eyewitnesses described as looking very much like an actual werewolf, was sighted on two separate nights by one person

while the creature was kneeling on top of a Native American burial mound, clawing at the dirt). (1)

Sightings of black dogs have frequently been reported along lonely roads, as if the phantom hounds were acting as the sentinels of those pathways. And yet another twist on the legend is that the spectral hounds are believed to guard lost or buried treasure.

Old superstitions often associate the phantom black dog with the demonic or as a manifestation of "the Devil." As such, a sighting of a "hell hound" is usually interpreted as a sign or portent of bad luck, doom or black magic. The American south is no stranger to this phenomenon if we consider the case of blues musician Robert Johnson to be relevant here: legend has it that Johnson sold his soul to the Devil (in guise as a "man in black") at a lonely crossroads one night in exchange for his musical talent, a rumor that he supposedly did not deny. In the South and other areas, the crossroads is a place loaded with superstition: in older times, suicides and murderers were buried there and folklore has always held forth that crossroads were rendezvous sites for witches and where ghosts and evil spirits dwelled. It has been said that Robert Johnson believed that the Devil was actively pursuing him through life and one of his best songs is *Hell Hound on My Trail*. Perhaps we can infer then that Johnson was singing about the phantom black dog phenomenon from a personal level, as Southern folklore traditionally associates the "Hounds of Hell" with death or as being minions of the Devil.

Black dogs have also been reported at places associated with violent crimes. Sites where gallows were built and used -- commonly at a crossroads -- were also frequent black dog haunts (the black dog was often said to be the restless spirit of the criminal who had been hung to death).

In modern times, many reports from England and the United States tell of ghostly canines seen crossing the road in front of approaching cars, only to vanish into thin air as the car gets near. I have personally interviewed one witness who related a similar story to me about his own sighting of a phantom black dog. Here is the account that he provided, written in his own words:

> My name is Mark Chester. This is the story of the only supernatural experience of my life. When I was in high school and about sixteen years old, I used to work evenings as a custodian in a bank chain in Atlanta (Georgia). My friend Jeff, who was in college, hired me to help him with his rounds which consisted of two bank branches that were a few miles apart. We would clean the first branch, then drive to the second branch that was

> located nearby. On a typical night, we would finish the first branch, then take a break before driving over to the second bank branch. It was near dark one night when Jeff and I climbed into his Volkswagen and proceeded to the second bank building. Our conversation had dwindled and I was looking ahead through the windshield, lost in thought. Suddenly, about 75 yards ahead, a large black dog, about the size and shape of a Labrador Retriever, trotted out onto the road. I could see it plainly as the road was well lit by streetlights and I wasn't concerned for its safety because it was a long distance in front of us and there weren't any other cars nearby. Then a strange thing occurred. As the dog was about three-quarters of the way across the road, it vanished! Just as it was about to step on the broken white center line on our side of the four-lane road, it simply disappeared. I looked out as we passed the point where we saw the dog, but it was nowhere in sight. I looked over at Jeff. He was just driving and looking straight ahead. I said, "I just saw something strange." And he said, "What did you see?" without looking over at me. And I said "I saw a big black dog run three-quarters of the way across the road and then disappear." To which Jeff replied, "I saw it too." This happened 15 years ago, but when I asked Jeff recently if he remembered the incident, he said that he did vaguely remember that night. But regardless, I remember it well and I know what I saw. There is no doubt in my mind that something was in the road that night and then it simply wasn't. (2)

What we have here is a fairly straightforward account of a classic phantom black dog sighting. While such a report must be taken at face value from a witness (I was unable to interview "Jeff"), I noted a lack of embellishment from Mark in telling his story and while that is in no way real validation of his credibility, his report is consistent with traditional reports and the stories of others who have also encountered this same phenomenon. Mark also stated to me that he was unaware of and very much surprised to learn that there was a tradition regarding phantom black dog sightings.

In the history of domesticated animals, dogs have had one of the longest and closest relationships with humans. As such, does it not seem a bit strange that folklore from all over the world should imply that dogs somehow have a sinister connection to death or that they are demonic guardians to the underworld?

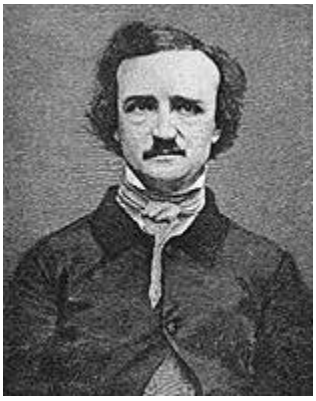
Perhaps the answer to those questions can be found in the beliefs and practices of some of our oldest cultures: there is the jackal-headed

god Anubis whom the ancient Egyptians associated with the dead because jackals (African wild dogs) were often observed prowling about tombs. Symbolically, Anubis was portrayed as the guardian of the *Necropolis* or cemetery (sound familiar?) and was believed to serve as a guide to the dead as they journeyed through the dark underworld.

And we also have the classic Greek myth of the goddess Hecate, whom was associated with death, ghosts, the night, the moon, witchcraft and the underworld. She was also linked with dogs and was sometimes depicted in images as having the head of a dog. Hecate was also sacred to and associated with a particular type of roadway, which was (you guessed it) the crossroads. Her personal pet was the three-headed dog Cerberus, who in Greek mythology, served as the watchdog of the entrance to Hades, the original “Hellhound” if there ever was one!

In the final analysis, whether phantom black dogs may be said to be forewarnings of doom, guardians of the netherworld, or just a great bit of spooky old folklore, the phantom black dog is exactly the sort of “pet” that *Labyrinth13* would endorse.

Chapter 5



The Tale of the Poe Toaster

"There are some secrets that do not permit themselves to be revealed."

Edgar Allan Poe

§

For over 50 years since 1949, on the night marking the anniversary of Edgar Allan Poe's birth, a mysterious man-in-black has entered the cemetery where the master of the macabre lies buried, and, making his way through the dark shadows to Poe's grave, he places a partial bottle of expensive French cognac and three blood-red roses there, presumably as tokens of admiration and in tribute to the great author. This ritual completed, he then slips away into the night as quietly and as mysteriously as he came.

The identity of this dark stranger -- dubbed "The Poe Toaster" by observers -- has never been revealed. And out of respect to the memory and legacy of Poe, and with a desire to preserve the sanctity of the performance of the ritual, no attempt has ever been made to stop or hinder this enigmatic admirer.

Poe's grave is located in the 200 year-old Old Western Burying Ground cemetery on the corner of Fayette and Greene streets in Baltimore, Maryland, not far from the house where Poe once lived and wrote. The story surrounding his death is a tale in the true gothic fashion that even Poe himself would have approved of: he arrived in Baltimore for a brief visit while en route to New York and ended up staying forever. (Poe had lived in the city years before). Details about his activities during that period of time are uncertain, but apparently, he was in the midst of a troubled time in his life. Soon after his arrival, he disappeared and was

later discovered lying in the gutter outside of a well-known tavern in an incoherent stupor, wearing someone else's clothes and carrying a cane that was not his. He was sent by friends to Washington College Hospital in Baltimore where he lapsed in and out of consciousness and finally, into a coma. During his third night at the hospital he went into a violent rage and could not be held down, screaming the name "Reynolds" several times throughout the night. (No one knows what significance that name may have had as supposedly the only "Reynolds" that Poe knew was a person with whom he was barely acquainted). He died on the morning of October 7, 1849 after whispering the last words, "Lord help my poor soul!" His exact cause of death, often wrongly presumed to be the result of a prolonged alcoholic binge, has never been determined and remains a mystery to this day.

The true meaning of the Poe Toaster's ritual and exactly what message is implied by the items left behind remains unexplained: the meaning of the French cognac is not completely clear as references to cognac did not appear as a prominent feature in Poe's works. The mysterious stranger leaves behind a partial bottle each year, presumably having imbibed the other part himself (which would explain why he is referred to as the "toaster." Several bottles of the Toaster's cognac from previous years are on display in Baltimore's Poe House and Museum). The consensus opinion regarding the three roses is that they represent Poe's aunt/mother-in-law, Maria Clem, his cousin/wife, Virginia Clemm, and Poe himself (the three persons buried beneath the monument).

The Poe Toaster is described by witnesses as a somewhat sinister-appearing person dressed completely in black, sporting a black fedora and a black (or white) scarf, wrapped in such a manner as to hide his face, and carrying a walking stick. Once he enters the cemetery, he carefully places the cognac and roses on the grave, sometimes bending to kiss the effigy of Poe inscribed on the monument, then stands, tips his hat and walks away. The items left behind have been the same each successive year, but on some occasions, have been accompanied by unsigned notes, one that read simply, "*Edgar, I haven't forgotten you*."

For the past 15 years, Poe admirers, including the curator of Baltimore's Edgar Allan Poe House and Museum, have gathered on the night of Poe's birthday (January 19th) in nearby Westminister Church to observe, but not hinder, the Poe Toaster's private act of remembrance. (These same Poe devotees, to their credit, have successfully kept others from trying to uncover the man's identity).

It is commonly believed that there may be more than one person performing the ritual over the years, perhaps even that it is part of some sort of initiation rite of a secret society that passes the duties from one person to the next in succession. (In the beginning, witnesses to the ritual

described an older, white-haired gentleman, while those in later years report a much younger-appearing man with black hair, the speculation being that the latest person observed may be the son of the man who originated the Poe ritual. It appears that the same person carried on the tradition until 1993 at which time a cryptic note was left on Poe's grave that read, "*The torch will be passed*." Ever since, a much younger man has been reported).

In later years, a few of the notes left by the Poe Toaster have taken on a more "topical" tone, and in two instances, even stirred up a bit of controversy; once in 2001 for making a locally unpopular prediction about the outcome of the Super Bowl in which the Baltimore Ravens were being opposed by the New York Giants and again in 2004 for taking a jab at the French, possibly for their opposition to America's involvement in the Iraq war. All of the major media outlets reported how the Poe Toaster left the following two notes:

> The 2001 note read: *The New York Giants. Darkness and decay and the big blue hold dominion over all. The Baltimore Ravens. A thousand injuries they will suffer. Edgar Allan Poe evermore*. The news of the note's content caused a minor furor for several reasons. Never before had the Toaster commented on current events such as sports, and no one could explain why the Toaster would not favor the Ravens, who were named for Poe's most famous poem. In 2004, the Poe Toaster appeared to take a dig at the French; the note discovered among the roses stated: *The sacred memory of Poe and his final resting place is no place for French cognac. With great reluctance but for respect for family tradition the cognac is place.* [sic] *The memory of Poe shall live evermore!* Many interpreted this as a condemnation of France's opposition to the war in Iraq. (1)

Whatever the case may be, when all is said and done, it must be noted that whoever is performing this ritual is surely doing so in sublime homage to what is the true essence of Poe's work and of the gothic horror tale itself: a dark and mysterious rite performed in an old graveyard by the light of the moon!

Labyrinth13 salutes that idea wholeheartedly.

Chapter 6

The Curse of Palmyra Island

Synchronicity: *the quality or fact of being synchronous; the coincidental occurrence of events and especially psychic events (as similar thoughts in widely separated persons or a mental image of an unexpected event before it happens) that seem related but are not explained by conventional mechanisms of causality used especially in the psychology of Dr. C. G. Jung*

Definition from the *Merriam-Webster Dictionary*

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The concept of synchronicity indicates a meaningful coincidence of two or more events, where something other than the probability of chance is involved. Chance is a statistical concept which 'explains' deviations within certain patterns of probability. Synchronicity elucidates meaningful arrangements and coincidence which somehow go beyond the calculations of probability. Pre-cognition, clairvoyance, telepathy, etc. are phenomena which are inexplicable through chance, but become empirically intelligible through the employment of the principle of synchronicity, which suggests a kind of harmony at work in the interrelation of both psychic and physical events.

Carl G. Jung from *Synchronicity: An Acausal Connecting Principle*

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Students of the strange and bizarre (like this author) are probably well versed regarding the subjects of ghosts, hauntings and curses. Most of us are probably familiar with the classic tales of haunted houses or haunted places like a graveyard or swamp. And for those stories with a more nautical flavor, there is always the Bermuda Triangle and sightings of ghost ships like the *Marie Celeste* and the *Flying Dutchman*.

But can an entire island also be haunted or cursed?

As an ex-Coast Guardsman, former Merchant Marine and avid sailor, I have always been drawn to strange phenomena as it relates to the world's oceans. And my interest in nautical high weirdness was rekindled as a result of reading Vincent Bugliosi's book *And the Sea Will Tell*, the true story of a double murder that took place on isolated Palmyra Island in 1974. (1)

While that book primarily focuses on the murders that occurred there during that time period, my internal radar was significantly aroused by the continuous allusions made by the authors and others who had been to the island regarding the "Palmyra curse." According to this tale, although Palmyra appears to be a tropical island paradise like something out of the movie *South Pacific*, there also seems to be a supernatural pattern of disaster and near-disaster associated with the place. While many people who have ventured to Palmyra have described it as nothing short of a true paradise here on Earth, quite a few sailors who visited the island in the time before and after the murders took place have commented on the sense of "something not being quite right" on Palmyra and speak in cloaked terms of a malevolent aura and a foreshadowing of doom that the island seems to possess. Listen to Richard Taylor, a yachtsman who spent time on Palmyra in 1977 and who had this to say in his testimony at the murder trial:

> "I had a foreboding feeling about the island. It was more than just the fact that it was a ghost-type island. It was more than that. It seemed to be an unfriendly place to be. I've been on a number of atolls, but Palmyra was different. I can't put my finger on specifically why, but it was not an island that I enjoyed being on. I think other people have had difficulties on that island." (2)

And Norman Sanders, another yachtsman who conducted geological experiments on Palmyra and who testified at the double murder trial, had this to say about the island:

> "Palmyra is one of the last uninhabited islands in the Pacific. The island is a very threatening place. It is a hostile place. I wrote in my log: "Palmyra, a world removed from time, the place where even vinyl rots. I have never seen vinyl rot anywhere else." He also wrote that "Palmyra will always belong to itself, never to man. It is a very forbidding place." (3)

It seems that many of these experienced and adventurous sailing people ventured to Palmyra expecting to find an island nirvana, but like Fletcher Christian and the mutineers of *HMS Bounty* who found that life on Pitcairn Island deteriorated into a grim struggle for survival, so perhaps did their romantic notions about Palmyra soon fall apart.

The murders that took place there are but one of a long list of calamities, disasters and synchronicities that have been associated with Palmyra since its discovery in the late 17th Century. (And speaking of synchronicity, an article by Kristan Lawson titled "*The Mysterious*

Appearance and Disappearance of Maria Laxara" appeared in *Strange Magazine* Issue 16 and discusses another mysterious island, Maria Laxara, which apparently has a habit of "vanishing." Interestingly, a reproduction of a rare nautical map that accompanied the Lawson article in that issue of *Strange Magazine*, also shows the location of the equally enigmatic Palmyra Island near the bottom of the illustration).

Although officially listed as an island, Palmyra is actually an atoll. The difference between an atoll and an island is that an atoll is formed by the growth of coral around the rim of an ancient ocean volcano that has sunk below the surface of the sea over eons of geologic time, giving the classic atoll a circular or horseshoe shape. Hundreds of such atolls dot the massive area that is the Pacific ocean. (Perhaps the most famous of these is Bikini Atoll where the U.S. Navy tested nuclear weapons in the 1950's). In proximity are the legendary deep trenches of the Pacific: the Mariana and Tonga abyss, incredibly some seven miles deep and the epicenter of many earthquakes. The trenches also parallel strings of volcanic activity in the Pacific.

Palmyra island's coordinates are 5 degrees, 52 minutes North, 162 degrees, 6 minutes West, placing it in near the very center of the Pacific ocean or about 1000 nautical miles south-southwest of Hawaii in the North Pacific Ocean, or about one-half of the way from Hawaii to American Samoa. The island measures approximately a mile and a half in length by a half mile wide. My early research for additional information on Palmyra yielded a description of the island from a United States government geographical survey that lends much to the image of the atoll as a remote and desolate place:

> "Lying six degrees above the equator, [Palmyra consists of] about fifty islets covered with dense vegetation, coconut trees, and balsa-like trees up to 30 meters tall . . . the west lagoon is entered by a channel which will only accommodate vessels drawing 4 meters or less of water; much of the road, the landing strip and many causeways built during [World War II] are unserviceable and overgrown."

On a nautical chart, Palmyra is but a tiny speck in the middle of the mass of blue that represents the Pacific Ocean. The island lies well off of the major shipping lanes for vessels plying the Asian/American run and is geographically perhaps one of the remotest places on earth and one of the last few truly uninhabited islands left in the world. Local fauna consists of mosquitoes and other insects, lizards, land and coconut crabs, a huge bird population, palm and coconut trees and mangrove bushes. The interior is thick jungle. The coral reef and lagoons at Palmyra are also a breeding ground for gray and blacktip reef sharks whose aggressiveness

is well known throughout the Pacific and has been noted by every person who has ever ventured to the island, some with fatal consequences. (Many visitors to the island found that swimming and even wading in the island's lagoons was completely out of the question because of the large shark population and their aggressive nature). (4).

And although an abundance of fish live on the reefs and in the lagoons, many of them are inedible and poisonous because of *ciguatera*, a type of algae that grows on coral and which some reef fish contain in their flesh. (Eating a fish contaminated with *ciguatoxins* can cause severe abdominal cramps, nausea, vomiting, temporary blindness and even death).

Palmyra Island was discovered by "accident" one night in 1798 by American sea captain Edmond Fanning while his ship the *Betsy* was in transit to Asia. The tale of the discovery of Palmyra is one of a psychic nature in that Captain Fanning, alone in his cabin at night, was disturbed from sleep three times by such a weird premonition of danger (whether through the sixth sense that has kept many a seafaring man alive or something that can be directly attributed to Palmyra itself) that he finally went out onto the deck and shouted for the helmsman to heave to in the darkness. Dawn the next day revealed a dangerous reef lying dead ahead of the *Betsy* that would have ripped the entire bottom of the ship out and sent her to the bottom. As it turned out, this was the northern edge of the coral reef that surrounds Palmyra Island. A *Fate* magazine article of 1953 discusses this incident:

> "He (Captain Fanning) retired at 9 p.m. as usual with conditions normal, but awoke from a sound sleep between nine and ten (o'clock) to find himself on the upper steps of the companionway. This worried him, since he had never walked in his sleep before. After a little conversation with the first mate, who was pacing the deck, he returned to his berth. He slept less than half an hour, awoke again, and found himself once more at the head of the companionway. This time he had more conversation with the mate and returned again to his berth. Then for a third time he awoke, finding himself in the same position, but fully clothed. This so disturbed Fanning that he was convinced that it was (in his words) some kind of "supernatural intervention" and determined to lay the ship to for the rest of the night. The other officers and crew were surprised and evidently thought his mind (was) off balance. Leaving orders that he should be called at daybreak, he retired again and this time slept soundly. In the morning they came about and resumed their (same) course, but had not sailed far when they discovered

> breakers (one mile) ahead. The helm was instantly put (over) and the roaring of the breakers was heard distinctly, less than a mile away. All on board were impressed, realizing that had they been running free for another half hour, not one would have been alive by sunrise." (5)

Although Captain Fanning noted the position of the island in the ship's log, he failed to make a timely report and the official credit for discovery went to another American captain named Sawle, whose ship, the *Palmyra*, was blown off course in a storm that pushed it onto the island in 1802.

In 1816, the *Esperanza*, a Spanish pirate ship loaded with gold and silver plunder from the Inca temples in Peru, came under attack from another vessel and a fierce battle ensued. Several crewmembers that managed to survive the fight sailed off with the treasure only to wreck on a nearby reef. As the ship was sinking, they managed to transfer the treasure to an island located beyond the reef whose name was Palmyra. Stranded there for a year, they supposedly buried the Inca gold under a tree on Palmyra and then sailed off on rafts they had built. One raft was later rescued by an American whaling ship with only a single survivor left onboard who soon succumbed from exposure and pneumonia. The other raft was never heard from again. (This bit of historical data sounds a little like the Oak Island saga where treasure hunters have attempted for years to reach a supposed buried treasure in a pit located under a tree. Theories as to who constructed the pit and what type of treasure it contains also includes the rumor of pirate activity and Inca/Maya treasure).

In 1855, a whaling ship was reported wrecked on Palmyra's dangerous reefs, but attempts to locate the ship and its crew turned up nothing.

In 1911, ownership of the island was granted to Judge Henry E. Cooper of Hawaii from a purchase price of $750.00. He eventually sold all but one small islet on Palmyra (Home Island), apparently believing the rumor that priceless Inca artifacts of gold and silver, part of the pirate plunder of the *Esperanza*, was still buried there under a tree. With the exception of Home Island, possession of the rest of Palmyra eventually fell to the Fullard-Leo family in 1922; and who in 1940, were soon embroiled in a legal skirmish over ownership with the United States government. The United States wanted jurisdiction of Palmyra assigned to the Department of the Navy in anticipation of World War II in the Pacific.

Although the private-ownership status of Palmyra was eventually resolved in favor of the Fullard-Leo family, the island was still used as a naval air facility during World War II in the Pacific. Palmyra also became a base of operations for air attacks against Japan. As a result, American

military relics can be found in abundance there such as old gun emplacements, ammunition and fuel dumps, abandoned war equipment, machine-gun bunkers, underground tunnels and buildings, as well as what is left of the old landing strip, lending a timeless and ghostly feeling to the place.

Primarily, Palmyra functioned as a refueling station during World War II for long-range air patrols and extended submarines missions against Japan in the Pacific. The island itself was attacked only once when on December 24, 1941, a Japanese submarine surfaced offshore and began shelling the beach and a dredging barge with its deck gun. A five-inch gun battery on the island drove the submarine off.

Hal Horton, a former Navy officer was stationed on Palmyra from 1942 to 1944 and had this to say about the island:

> "Once one of our patrol planes went down near the island. We searched and searched but didn't find so much as a bolt or piece of metal. It was weird. Like they'd dropped off the edge of the earth. Another time, a plane took off from the runway, climbed to a couple hundred feet, and turned in the wrong direction. They were supposed to go north and they went south instead. It was broad daylight. We never could figure it out. There were two men aboard that plane. We never saw them again. We had some very bad luck on that island. Old salts in the Pacific called it the Palmyra curse. (The island) . . . is very small. You (could) fly over it at ten thousand feet and not see it if there (were) a few clouds in the sky. Once we heard a plane over head trying to find us, but he crashed in the drink before he could find the runway. We didn't get to the poor guy fast enough. Sharks found him first." (6)

In 1974, the grisly double murder of a sailing couple that became the subject of the book *And the Sea Will Tell* took place on Palmyra. The evidence at the subsequent trial for murder showed that Mac and Muff Graham of San Diego, who had ventured to Palmyra for an extended stay of up to a year, were probably killed for their expensive sailboat, the *Sea Wind*, and the large quantity of food stores it contained. (The murderer was an ex-convict and fugitive named Buck Walker who, along with his girlfriend Stephanie Stearns, had also taken up residence on the island. Walker and Stearns, described by some as "hippie types," had sailed from Hawaii to Palmyra on a small and very poorly outfitted boat. Walker was later tried, convicted, and sentenced to life in prison for the murder of the Grahams, while Stearns was acquitted, a verdict that remains controversial to this day).

It was a full six years after the murders that the skeletal remains of Muff Graham were discovered washed ashore on Palmyra by South African sailors Sharon and Robert Jordan during their own extended stay on the island in 1981. Although the Jordan's had heard stories from other yachting people about the murders of the Grahams, they had never connected the event to Palmyra atoll until they discovered a stack of old newspaper clippings about the missing couple laid out on a table in a building in the jungle, apparently left behind by someone attracted to the island *because* of the notoriety of the murders (and who seemingly wanted to let others know about them, too).

During the course of my updating the original website version of this story for the *Labyrinth13* book, I was contacted by Sharon Jordan and she agreed to be interviewed by me via email from her home in South Africa. We discussed many aspects of her extended stay on Palmyra. Concerning the murder of the Grahams, she wrote:

> "When we arrived at Palmyra we discovered that someone had left a huge pile of newspaper clippings all about the Grahams, their sailboat, their sinister disappearance, etc. The one really strange thing was that I knew with absolute certainty that I would find the remains of at least one of the Grahams. And I did." (7)

Indeed, she did. Days later, while out beach combing, Sharon found a human skull and other bones that had apparently fallen out of a metal box of World War II vintage that had washed up on the beach after a storm. The bones were later determined to have belonged to murder victim Muff Graham. (Sharon Jordan's discovery of Muff Graham's skeletal remains is in itself a long shot at the odds in that Sharon just happened to be walking along that particular stretch of one of the earth's most isolated beaches at what experts later determined was most likely the only time that the bones would *ever* be exposed. Evidence at the murder trial showed that the next tide would have most certainly washed the bones back out to sea to disappear *forever*).

I also corresponded with Rob Jordan about his experiences on Palmyra. In one of his emails to me, he wrote:

> "When first seeing the box lying there with the bones spewing out of it -- it really left no doubt as to what had taken place. That instant, gut feeling, was overwhelming. One of those situations where you know you could analyze it to death -- but you knew, without a doubt, what had gone down. I'm sure Sharon can tell you exactly the sequence of events -- she is fastidiously precise in such issues." (8)

The condition of the remains suggested that Muff Graham had been either shot or bludgeoned to death, her body dismembered, and then burned with an acetylene torch. Her body was then placed in a small metal storage container that had been removed from one of the old military rescue boats on the island and then finally dumped into the lagoon.

Just what forces actually caused the container with Muff Graham's remains to surface is still a mystery. Vincent Bugliosi, author of *And the Sea Will Tell*, noted how the average human body, even when confined inside a container, usually floats to the surface in about ten days. Strangely, the container holding Muff Graham's body seems to have stayed submerged for almost *seven years*. (Sharon Jordan told me that she felt that it was possible that her and Rob Jordan's raising of a submerged boat from the bottom of Palmyra's lagoon -- the same boat from which the two missing containers had been lifted -- might have somehow caused a disturbance that allowed the container to break free from the bottom). It is also a mystery as to how the heavy wire that had been wrapped around the lid of the container to hold it shut came loose. Sharon Jordan found the wire lying next to the container still bent in the *exact* shape of the box that it was once wrapped around. (Mac Graham's remains have never been recovered and are believed to have been hidden in a second missing container, perhaps somewhere on or near the island. The fact that Mac is still missing remains as one of the more enduring mysteries of Palmyra). (9)

In the hope of obtaining new information regarding the mystery of what actually happened to Mac Graham's body, I corresponded with Vincent Bugliosi. He very kindly answered my questions about some of the lingering mysteries associated with Palmyra and the murders that occurred there. In response to my question as to what he believes may have happened to Mac Graham's body, Mr. Bugliosi replied that he did not think that an adequate search had ever been undertaken -- due mainly to the atoll's high shark population -- and that Mac's body was either still hidden somewhere in Palmyra's lagoon or had been washed out to sea. (10)

John Bryden, a witness at the murder trial, was a rugged outdoor adventurer who had spent fourteen months on Palmyra prior to the murders, trying to start a coconut plantation without success. Appearing not to be the type of individual who could be easily frightened, he nonetheless testified at the trial that "there were times when (Palmyra) felt like a foreboding place. It sometimes felt a little bit spooky." (11)

Tom Wolfe, a yachtsman who was on Palmyra just before the murders, testified at four different criminal trials in relation to the crime. Just one month prior to the trial, Wolfe had an experience that is either a

further bit of testimony from the realm of synchronicity or a part of the strange residual power that effects those who have had contact with Palmyra: One morning, after a brutal storm had hit the coast along his beach front home located on the Puget Sound in Washington, Wolfe went out for a walk along the shore to see what kind of flotsam the storm may have deposited on the beach. A mere forty feet from his house, he spotted a cylindrical object washed up on some rocks. Uncovering the object, he was astonished to discover that it was a cardboard mailing tube containing three copies of the Palmyra Island detail chart! Recounting this story later to one of the defense attorneys in the trial, Wolfe could only wonder at what strange forces could have caused the Palmyra chart to wash up literally on his doorstep on the eve of his scheduled testimony during a critical stage of the trail. He noted that "finding that damn chart was eerie [and] I'm not the superstitious type, but I'll admit, it really shook me. It was if Palmyra, the island itself, had reached out and touched me from three thousand miles away." (If not a supernatural occurrence, one would have to wonder what the astronomical odds were of such a thing happening. In my correspondence with Tom, he told me that he still has those charts today, slightly warped with some bits of seaweed clinging to the outer edges). (12)

I was able to interview Tom Wolfe while preparing the final version of this story. Tom was at Palmyra for a little less than a week and just days before the Grahams were murdered. He would get to know Mac and Muff Graham personally, as well as both Buck Walker and Stephanie Stearns (in fact, Wolfe was attacked and bitten by one of Walker's pit bulls his first morning on the island). During dinner aboard the Graham's boat on Wolfe's final evening on the island, Muff confided to Wolfe that she lived in fear of Buck Walker.

Prior to sailing away from Palmyra for the island of Samoa, Tom agreed to mail some letters for Muff that she had written to her friends and family in which she may have uncannily foretold of her own demise. In one of those letters that Muff wrote to a friend, she made the comment that "I think this place is evil." (13)

And the list of strange things that occur in connection with Palmyra keeps growing; like the Sirens of Greek mythology whose sweet singing lured sailors to their deaths on rocky coasts, Palmyra also seems to beckon:

• In 1977, sailor Amanda Lane and four friends, while sailing to Hawaii from Micronesia, made a stop at Palmyra only to be frightened off the island after just a single night by a group of strange hippies who had taken up residence there. According to Lane, she and her group fled in fear from the island after the hippies told them a weird story about the possible deathly fate that might have befallen one member of their group, a tale that

Amanda and crew took to be a sort of veiled threat of violence and that the hippies might have been trying to imply that it was not wise for them to stay very long on Palmyra. Years later, Amanda came to believe that the hippies might have been fully aware of the fate that had befallen the Grahams and may have been trying to take advantage of that notoriety in order to have Palmyra all to themselves. (14)

• In 1981, John Harrison, a Canadian yachtsman, along with his two daughters, were marooned on Palmyra after their sailboat was struck by a typhoon and de-masted. With the help of fuel air-dropped to them by the Coast Guard, Harrison and his daughters managed to motor their disabled vessel to Palmyra. There they subsisted on fish, coconuts and what they had salvaged from their vessel, supplementing this diet with canned goods supplied by Palmyra's only permanent resident at the time, self-appointed caretaker and island hermit, Ray Landrum. They remained on Palmyra for over a month while a somewhat bizarre legal entanglement and the foot dragging of both the United States and Canadian governments ensued over who should be responsible for assisting the three castaways. They were eventually rescued by plane after spending days clearing the old runway on the island. (15)

• In 1987, after acting on a tip from a fishing vessel, a sailboat was sighted by a Coast Guard C-130 aircraft just southeast of Palmyra. An aerial inspection revealed no sign of life onboard the drifting sailboat and Coast Guard personnel noted that the mast was broken off and that the sails were torn and shredded. A week after the sighting, the vessel was boarded by Coast Guardsmen who found the skeletal remains of owner Manning Edward onboard. The cause of death was undetermined. But prior to leaving on his extended three-year voyage through the Pacific, Manning had spoken excitedly about his plan to visit an uninhabited island called Palmyra. (16)

• In 1989, another sailboat named the *Sea Dreamer*, in transit from San Diego to Hawaii was caught in a storm that pushed her far off course to the south, and onto Palmyra Island. After a brief stay on the island, the boat again departed for Hawaii and then disappeared. An extensive search by the Coast Guard between Palmyra and Hawaii and even along the coast of the United States failed to turn up any trace of the *Sea Dreamer* and the four members of the *Graham* Hughes family that were her crew. (Again in the spirit of synchronicity, you will recall that the murdered couple, Mac and Muff *Graham*, were also from San Diego and their vessel was named the *Sea Wind*). (17)

A last eerie note: Apparently Muff Graham may have had a premonition of her own death before she even left for Palmyra. In *And the Sea Will Tell*, the authors noted that Muff Graham often frequented a "spiritualist" from whom she sought advice. In a visit that took place just

one week prior to her departure for Palmyra, the spiritualist warned Muff that “something terrible would happen” to her and Mac if she made the journey. (18)

Additionally, Muff’s friend, Marie Jamieson, was completely convinced that Muff had ESP abilities and was able to “receive vibes” of a psychic nature. In one incident that occurred just prior to her departure for Palmyra, Muff, while trying to give Marie a farewell gift of a porcelain figurine of the Virgin Mary, discovered that the figure had a huge crack in its forehead (as would Muff’s own skull when it was later discovered on Palmyra). She (Muff) was suddenly overwhelmed with a feeling of intense dread and holding the broken statue, tearfully told her friend, “Look at her. Look at what’s happened to her . . . Don’t you see? The hole in her head,” and then finally “I’m not coming back . . . Mac and I will never see you again.” Marie would later tell her husband that when Muff was telling her goodbye, she (Marie) sensed that Muff was actually telling her goodbye *forever*. (19)

Whether all of the above data, when considered in its entirety, simply points toward a series of “meaningful coincidences” or indicates actual supernatural occurrences, it still seems to me that Palmyra atoll is and always will be a truly enigmatic place, especially when one contrasts its pristine beauty in comparison to the alleged “curse.” (A 1998 article from the *Honolulu Star-Bulletin* referred to Palmyra as “a postcard paradise with a dangerous heart”). (20)

Remembering the words of Norman Sanders, I can’t help but agree that Palmyra not only “will always belong to itself, never to man,” but that as the final word on the subject, that is the way things *should* be.

(See also Appendix 7 of this book, *My Correspondence with Sharon Jordan, Rob Jordan, Tom Wolfe, and Amanda Lane*).

Chapter 7

A Lecture on Lycanthropy

Even a man who is pure of heart
And says his prayers by night
May become a wolf when the wolfbane blooms
And the autumn moon is bright.

Lines intoned by Gypsy woman "*Maria Ouspenskaya*"
from the 1941 film *The Wolf Man*

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On days like this, in times like these, I feel an animal deep inside.

Line sung by Andrew Eldritch from the *Sisters of Mercy*
song *This Corrosion*

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One of my favorite werewolf movies is the original version of *The Howling*. In this film, a peaceful new age mountain retreat is in reality populated by a community of werewolves who are undergoing therapy from a psychologist who is himself a werewolf. (1)

The good doctor attempts to get these lycanthropically-inclined individuals to deny their beastly selves in order that they may continue to exist safely in "normal" society without fear of persecution from humans. He of course fails and the werewolves go on a rampage that ultimately results in their destruction. (But they were not completely eradicated, otherwise all of the future *Howling* sequels would have been jeopardized).

The image of humans in a beastly or wolf-like form is one that has survived in myth for centuries, but is this solely a Hollywood-based fantasy or can it be seen as evidence of humanity's "genetic memory" of our animal heritage in action?

O.K., there are no *real* shape-shifting werewolves who sprout fur, grow fangs, and howl at the moon at night, but the image of the human being in a feral form is not necessarily a fairy tale or Hollywood creation. If we accept the theory of evolution, then we know that humanity has only recently -- at least in terms of aeonic measurements -- completed the transition from animal to "human." As such, I see the myth of the werewolf

as a sort of genetic memory of the time when we had fur and fangs and went about on all fours.

But what, you may ask, is the importance of looking back and "remembering" our animal past and just how do werewolves have anything to do with this?

My opinion is that because an animal heritage and nature is certainly an inherent part of all human beings, it is wise to explore and learn about this legacy, i.e., the "lower-self" in order to better understand the intellectual or "higher-self" and indeed, *life* itself.

The philosopher Nietzsche's work in *Also Sprach Zarathustra* seems to advise recognizing the "beast within" as a prerequisite to becoming the "god-man," a state of being that fully realizes the higher-self. Occultists such as Aleister Crowley understood this need to recognize and utilize the lower-self and expressed the idea in many of their writings, often as a form of angry criticism aimed toward those religions that denied their animal instincts and indeed condemned them as something "sinful" or as a manifestation of the "Devil," and ultimately, as being something that is negative or detrimental to the higher-self.

And make no mistake, it is this fear of animal-like amorality and aggression ("evil") that civilization attempts to protect itself from, usually from within the realm and banner of the "good," and which has been symbolized by humanity's perception of the lupine archetype as something dangerous, bloodthirsty, and predatory by nature. And it is from this negative perception that the myth of the werewolf was born. (2)

We now know through modern study and observation of the wolf that much of the brutal characteristics attributed to them simply are not true. There have never been any fully documented, reliable accounts of healthy wolves attacking humans, but that is not really what is important here. What *is* important is the fact that these myths have been sustained throughout history and may well be classified as examples of a genetic memory of our animal heritage.

In Stephen King's *Danse Macabre*, a book written as a commentary on modern horror fiction and film, the author likens the image of the werewolf to that of the criminal sociopath or psychopathic killer, one who has the outward appearance of being normal (human) but who, underneath, is a rage-filled, slavering beast, emerging when conditions are right (or wrong, depending on perspective), to run amok in a murderous rampage. In King's words, the Alfred Hitchcock movie *Psycho* is " . . . effective because it brings the werewolf myth home. It is not outside evil, but something present in ourselves. We know that Norman Bates is only outwardly the werewolf when he's wearing his mother's clothes and

speaking in his mother's voice, but we have the uneasy suspicion that inside, he is the werewolf *all the time*." (3) (Italics supplied)

Society's labeling of the political assassin or obsessed serial killer as a "lone wolf" is illustrative of this concept. It is possible that serial killers in medieval times were thought to be vampires or werewolves who roamed the forests by night and returned to their ordinary (socially correct) forms by day. (4)

But while no healthy human being would glorify the psychopath who preys on children, the weak, or the defenseless, how many of us are quick to applaud the killing ability of a soldier who is a genuine war hero? This is not to suggest that soldiers are psychopathic or that they deliberately prey on the weak and defenseless, but rather that a bit of the "werewolf" *does* exist in us all, at least as an obligatory survival instinct, because war and violence *are* sometimes necessary in order to preserve one's civilization, loved ones, and of course, one's self.

The central point to remember here is that of healthy self-control of the lower-self via the reasoning of the higher-self. And this is accomplished through a complete understanding of *all* of one's predispositions -- a capacity the criminal sociopath seems to lack -- but that enlightened humans should recognize as a combined function of *both* our higher selves and our animal instincts at work. (The ability to understand that the concepts of "good and evil" are purely relative and subjective things that do not live and breathe on their own in the objective universe is central to this theory).

Another characteristic that has been labeled as lupine is human sexuality. The sexually aggressive male is often referred to as a "wolf"; his female counterpart, a "she-wolf." (There is a great scene in the movie *Abbott and Costello Meet Frankenstein* in which Lon Chaney, Jr., who plays the part of the Wolf Man, says to Lou Costello, "You don't understand, when the moon rises, I'll turn into a wolf," to which Costello wryly replies, "Yeah . . . you and about five million other guys"). (5)

In the book *Apocalypse Culture*, author Adam Parfrey describes the children's story *Little Red Riding Hood* as a "parable of sexual awakening" in which the wolf is portrayed as an "erotic stranger whose lycanthropic sexuality subverts his social conscience." (6)

Much of this association of the bestial with human sexuality probably stems from the Judeo-Christian fear and guilt of the sex act itself. But just as an aggressive instinct is sometimes necessary for survival, protection, food, etc., so is the sexual urge in that through our instinctual desire to have sex, we assure our survival as a species through procreation.

In reality, the wolf, when amongst his own peers, is a very social creature and generally shies away from humans. Wolves also hunt in packs, usually singling out and running down a weaker member of, say, a herd of deer, perhaps a sickly older deer or a yearling, closing in for the kill when the targeted animal has exhausted itself from the superior strength and cunning of the pack. To the untrained eye, this would seem to be an example of ruthlessness and lacking a sense of fair play, but it is important to understand that there is nothing in nature that is *just*, only that which is *exact*. (My opinion is that one's subjective impressions of what the wolf represents, whether positive or negative, says a great deal about the perceiver).

It appears that it is only our species -- which contains the spark of consciousness that allows the higher-self to be cultivated -- that feels compelled to develop moral codes and systems of honor and justice, concepts that are *not found in nature* and therefore which appear to be altogether *unnatural*. It is only humans who must, to quote Aleister Crowley, "assess the virtue in every act and demand exact and precise satisfaction" and I see this as a prime example of our higher selves at work.

By now I feel the point has been made that the understanding and utilization of our animal instincts is essential for the survival of the human species, but that it is up to the individual to know when to turn on and turn off the "werewolf" within. The philosopher Plato's own moral code taught that a virtuous line of behavior is to be found and followed as it is relevant to a particular situation. Such a statement illustrates quite well that unlike our animal brethren, we as humans have some rather high responsibilities and choices to make to insure that we cultivate, defend and protect concepts such as honor and justice. (A practice that will, subsequently, allow us to protect ourselves).

So if you ever get the chance, go to a spot in the wilderness where wolves are known to frequent. Seated by the campfire at night, gazing up at the stars, wait to hear the eerie and soul-stirring howl of the wolf as it pierces the darkness around you, perhaps sending a shiver up your spine.

When the hair bristles into hackles on the back of your neck, *you will remember, you will understand*.

Chapter 8

Reports from the Labyrinth:
A Curious Collection of Uncanny Occurrences

"Coincidences are spiritual puns."

G. K. Chesterton

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H.P. Lovecraft Graveside Tribute

Strange occurrences have been observed by attendees of the annual spring gravesite eulogy held in honor of horror writer H.P. Lovecraft. These tributes take place at the site of Lovecraft's grave at Swan Point Cemetery located in Providence, Rhode Island where Lovecraft was born, and also where he lived, worked, and died.

Among the weird things that have been noted are sudden and unexpected changes in weather conditions occurring at the height of the graveside ceremonies; at one, a sudden flurry of snow fell for the exact length of a haunting song being sung by an attractive black-clad young woman; as soon as the song was over, the sky cleared and the sunshine reappeared; at another, strong wind gusts were observed to coincide with the readings of selected passages from Lovecraft's works. It has also been reported that photographs taken during these services are distorted by strange vaporous images.

But perhaps most intriguingly, at one service a large flock of crows gathered in the trees surrounding the cemetery and suddenly began cawing loudly during the graveside song, prompting one observer to make note of an excerpt from the service's eulogy which reads, "Mock not the crows of Swan Point, for they are the guardians of those souls which here linger." (1)

Mary Shelley and the Tell Tale Heart

Perhaps the most famous (and assuredly the most seminal) group of gothic friends ever known was comprised of Mary Shelley -- she of the famous horror novel *Frankenstein* -- her husband, poet Percy Shelley, Claire Clairmont (Mary Shelley's half-sister), "evil aristocrat" George Gordon Byron, a.k.a. "Lord Byron," a seminal English poet and notorious rake rumored to have fled from England due to an incestuous affair with his own half-sister and Dr. John Polidori -- Lord Byron's secretary and

personal physician, who is credited with writing and publishing the first-known vampire story and who may have been the bisexual Lord Byron's lover.

These five were often in each other's company, spending the summer months vacationing together in various European locales. This group formed what was later to become recognized as one of the world's most celebrated circle of gothic literary figures, producing some of the most prominent works and ideas that influences modern horror fiction to this day. (In 1816, while the four were vacationing together on Lake Geneva in Switzerland, a parlor game was suggested that involved each of the four writing a short work of horror fiction. This occurred while the group was confined indoors during a violent thunderstorm that raged for three days. The works that were produced would become not only the genesis for Shelley's own literary career, but would serve as the inspiration for such horror masters as Bram Stoker and many subsequent works in the same genre).

In 1822, Percy Shelley was drowned after his sailboat capsized on an Italian lake during a violent thunderstorm. Mary Shelley had her husband's body cremated on the same beach on which his body had washed ashore. Toward the end of the cremation process, it was observed that Percy's heart had survived the intense heat and it was retrieved from the fire by Lord Byron; he eventually was to give the relic to Mary Shelly.

Mary kept the heart wrapped up in a silk shroud and carried it with her wherever she went until her own death in 1851. After the death of their son, Percy, Jr., the heart was placed in a silver case and buried with him. (2)

Edgar Allen Poe, Precognition and Cannibalistic Synchronicities

The following is either one of the most fantastic literary coincidences of all time, or proof that Edgar Allan Poe actually possessed precognitive abilities.

In 1838, Poe wrote a novel titled *The Narrative of Arthur Gordon Pym of Nantucket*. In this story, Poe weaves a grisly tale of cannibalism involving four survivors of a shipwreck who managed to escape in a lifeboat only to find themselves facing a slow death by starvation. They decide to draw lots to see who would be killed and eaten and the fateful luck fell to their companion, a cabin boy named Richard Parker. He was promptly dispatched and devoured by the remaining three men.

In 1884, almost fifty years after Poe's fictional story was published, the yacht *Mignonette* was sunk during a violent storm while on a voyage to

Australia. The four-man crew managed to save themselves by climbing into a lifeboat. After nineteen days adrift and nearing complete starvation, they killed and ate their companion, a cabin boy whose name was Richard Parker! The three cannibals survived only to later be tried and acquitted for murder after a court determined that the killing had been committed under extreme stress and dire necessity.

And as if that is not enough, there is the story of the ship *Francis Speight* that foundered at sea in 1846. Cannibalism and death resulted following this mishap and one of the victims was . . . you guessed it, Richard Parker. (3)

But the weirdness doesn't end there: the entire chain of coincidences may have never been revealed at all had it not been for a 1974 contest seeking remarkable coincidences sponsored by the *London Sunday Times*. The winner was a twelve year-old boy named Nigel Parker whose great-grandfather's cousin was the same Richard Parker eaten by the crew of the *Mignonette*.

Robert Louis Stevenson: Did He Get a Little Too Close to the Story?

It has been reported that Robert Louis Stevenson wrote his most famous novel, *The Strange Case of Dr. Jekyll and Mr. Hyde*, during the course of a six-day cocaine binge. Stevenson was using medicinal cocaine prescribed to him to treat complications stemming from his tuberculosis affliction. Cocaine abuse is known to cause radical personality changes, including aggressiveness and extreme paranoia. *Dr. Jekyll and Mr. Hyde* is, of course, the classic story of a split personality and concerns an English gentleman who is transformed into a violent, beast-like alter ego after drinking a secret potion.

Allegedly, Stevenson's wife Fanny was appalled at the change in his personality while he was undergoing the cocaine treatment and was so horrified by what he had written in the first draft of *Dr. Jekyll and Mr. Hyde*, that she burned it in the fireplace. (In a letter to a friend, Fanny referred to the first draft of the novel as "a quire full of utter nonsense" and "rubbish [written by Stevenson] when not in his right mind"). Stevenson later rewrote the story by hand over the course of a feverish three-day period. The book became a best seller and its sales would lift Stevenson out of poverty. (4)

Mark Twain and the Appearance of Halley's Comet

Renowned author Mark Twain's remarkable life is forever linked with a cosmic event that was, like his own time on the planet, marked by illumination, mystery, and wonder: Twain was born on November 16,1835

at the same time that Halley's Comet was burning brightly in the sky and he would die shortly after the comet reappeared 75 years later.

Halley's Comet, one of the most famous and dramatic of celestial events, has an orbit that brings it near the Earth every seventy-five to seventy-six years. The comet was named after Emund Halley, an English astronomer who speculated that the comet's orbit was consistent, but who himself never lived to see the proof of his own accurate prediction. (History shows us that appearances of Halley's Comet have been recorded for as long as 2000 years ago).

Knowing that he was nearing the end of his life, Twain was quoted as saying, "I came in with Halley's Comet. It is coming again and I expect to go out with it. The Almighty has said, no doubt: 'Now here are these two unaccountable freaks; they came in together, they must go out together.'"

Twain died on April 21, 1910, the day after making the above statement and just as the comet's brilliance was once again visible in the night sky. (5)

Mark Twain and the Ouija Board Lawsuit

The surviving members of Mark Twain's family once sued a prominent book dealer to stop the publication of a book that its authors claimed Mark Twain had dictated via a Ouija board . . . seven years after his death.

Claiming to have been in communication with the spirit of Mark Twain, spiritualist Lola Hays and writer Emily G. Hutchings composed a manuscript based on their alleged beyond-the-grave communications with Twain while using a Ouija board. The book was titled *Jap Herron* and was published in 1917 by distinguished book dealer Mitchell Kennerley. (The book jacket even had a full-color portrait of Mark Twain drawn by famous artist John Cecil Clay).

Shortly afterward, a scathing review of *Jap Herron* was published by *The New York Times*. Following that, book publishers Harper and Brothers (who owned the copyrights to all of Mark Twain's works), along with Twain's surviving daughter, Clara Clemens, filed a lawsuit and the book was subsequently withdrawn from publication. (This of course brings to mind one of Mark Twain's most famous quotes he made while he was still alive, that being, "The report of my death was an exaggeration"). (6)

And Now for Something Completely Ironic

In 1915, Felix Powell, a staff sergeant in the British army, wrote the song *Pack Up Your Troubles In Your Old Kit Bag and Smile, Smile,*

Smile, winning a contest for “best morale building song” during the World War I era. Eventually, the song would even earn the title of “the most optimistic song ever written.” Powell committed suicide in 1942 by jumping out of a window. (7)

The Professor and the Madman

How many times have you picked up a dictionary and thought to yourself how boring a book it seems to be? Well, you may be surprised to learn that the story of how the original *Oxford English Dictionary* came into being has all of the same dark and fascinating charm of a Victorian gothic novel.

The creation of the *Oxford English Dictionary* (O.E.D.), a hugely ambitious task, was begun in England in 1857 by one Professor James Murray. Professor Murray would devote 40 years of his life to the project, one that he could not even hope to see completed in his own lifetime. (The O.E.D. project would eventually run for 70 years and take 12 full volumes to complete).

During the compilation of the O.E.D., special notices were posted in bookstores and libraries asking that readers and language scholars volunteer to assemble word lists that could help illustrate the meanings of certain words. Soon after, submissions began to pour in and were, for the greater part, submissions for only one or two words. But Professor Murray discovered that one man, a Dr. W.C. Minor, had submitted definitions for more than *ten thousand words*, a very impressive feat indeed.

Nearing completion of the first few volumes, the O.E.D. committee decided to honor Dr. Minor for such hard work. Professor Murray, who had been in regular letter correspondence with Minor, repeatedly invited Minor to visit him, invitations which were always turned down.

His curiosity piqued, Murray finally set out to discover just who Dr. Minor was and a shocking truth was revealed: it seems that Dr. W.C. Minor, surgeon and American Civil War veteran, was also an inmate in Great Britain’s infamous Broadmoor Criminal Lunatic Asylum, a hospital for the criminally insane.

Dr. Minor, who today would probably be diagnosed as a paranoid schizophrenic, was committed to Broadmoor asylum for the 1871 murder of an Irish pub worker. In part, Dr. Minor’s madness was fueled by a sort of post-traumatic shock, a condition that stemmed from his horrifying experiences during the American Civil War.

Dr. Minor’s service in the Civil War included acting as a field surgeon amid much bloody carnage on the battlefield. His post-traumatic stress also stemmed from one particular gruesome incident where he was

forced by senior officers to administer punishment to an Irish deserter by branding his cheek with a red-hot iron. (Shortly thereafter, Dr. Minor began to develop dark and obsessive delusions that included an extremely paranoid fear of Irishmen).

Confined to his cell in Broadmoor asylum, Dr. Minor became an avid and somewhat fanatical reader. He learned of the dictionary project when he discovered one of the O.E.D. word-submission special notices that had been left between the leaves of a library book delivered to him in his asylum cell. (In part, Minor's submission of over ten thousand words to the O.E.D. project was fueled by his belief that focusing on such a task would cure him of his own psychosis).

Professor Murray, after learning that Dr. Minor was an inmate at Broadmoor, finally convinced Minor to allow him to visit and a friendship developed between the two men that was to last for the duration of each of their lives.

And even though the lives of Professor Murray and Dr. Minor could not have been beset by more different circumstances, both men's love of language and letters seemed to bridge what would have normally been a most awkward social situation indeed. (8)

Part II:

Crime

Chapter 9

The Z Files:
Labyrinth13 Examines the Zodiac Murders

"I like killing people because it is so much fun. It is more fun than killing wild game in the forest because man is the most dangerous animal of all"

Quote from a decoded cryptogram sent by the Zodiac Killer

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"I think he'll prove to be a genius who got so far out he went over the edge."

Vallejo Police Captain Wade Bird, commenting about the search for the Zodiac killer

§

"It's a riddle wrapped in a mystery inside an enigma."

Quote attributed to Sir Winston Churchill

§

From The Merriam-Webster Dictionary:

Zodiac: imaginary belt in the heavens that encompasses the paths of most of the planets and that is divided into twelve constellations or signs; a figure representing the signs of the zodiac and their symbols.

Riddle: a puzzling question to be solved or answered by questioning; a mystery.

Mystery: a religious truth known by revelation alone; something not understood or beyond understanding; of enigmatic quality or character; an enigma.

Enigma: obscure, cryptic, mystifying; enigmatic; to speak in riddles; something obscure or hard to understand; quandary.

Quandary: a state of perplexity or doubt.

§

Quandary, indeed.

In a case that is chock full of weird and maddeningly variable clues, nothing is really as it appears to be and the identity and true motives of the Zodiac killer may forever remain the subject of endless debate and theorizing.

Evidence provided by amateur and professional researchers alike suggest that the mysterious Zodiac may have been the most perversely brilliant and consciously abstract serial murderer the world has ever known. Most certainly, he was/is a man possessed with a highly specialized and demented vision of what the world is really like.

Zodiac's unique reign of terror began in the late sixties in California's San Francisco Bay area. His exact body count is still disputed to this day as police officials and other investigators are unable to agree on the exact number of his victims. (Verification of the number of actual murders and especially who was the first Zodiac victim is among the many areas of the case still being vigorously debated. There is corroboration among investigators that Zodiac murdered at least five people, but disagreement remains as to whether the 1966 murder of Cheri Jo Bates in Riverside, California -- a murder that certainly seems to bear Zodiac's signature -- may have actually been one of his first).

To make the matter even more confusing, no one is sure if in fact Zodiac has *ever* stopped killing. No hard data exists as to who may have been his last (or perhaps latest) victim. In his correspondence to the media and police, the killer himself frequently included what appeared to be a running report of his total body count and that figure went as high as thirty-seven. But in a case where nothing can be taken for granted, it is possible that this "scorecard" might have been just another example of an attempt to confuse and confound the police on the part of the killer. (A letter received by the *San Francisco Chronicle* in 1978, allegedly from Zodiac, has some investigators theorizing that he may have continued his murder series much longer than initially presumed). (1)

The killer's affinity for taunting the police is well documented. And in what can only be described as a remarkable maneuver to further confound the authorities, Zodiac claimed in one of his last verified letters that he planned to disguise his murders so that they would appear as ordinary deaths, burdening the police with the complex task of trying to figure out just exactly who he had (or had not) actually killed.

On the surface, Zodiac's *modus operandi* seemed to indicate a killer who preferred to attack couples who were parked in their cars in isolated lover's lanes. But strangely, his last verified murder was of a lone

male cab driver named Paul Stine whom he killed in a populated area in downtown San Francisco.

Debate is also still open as far as Zodiac's motives for the murders are concerned. According to one researcher, many of the Zodiac murders took place on important dates in relation to the astrological signs of the Zodiac; according to another, the postmarks on four of Zodiac's letters mailed in 1974, in the order of their mailing, form a giant "Z" when the points are connected and superimposed over a map of the San Francisco Bay Area. Gareth Penn, author of the book, *Times 17*, has theorized that cabdriver Stine may have been chosen because Zodiac needed a victim whom he could place in a certain area at a certain time. According to Penn, this was done in order to complete the premeditated construction of a huge, connect-the-dots-to-the-murder-sites, geometric shape over the San Francisco Bay Area terrain based on a precise angular measurement and a detailed map that the killer himself supplied. (Zodiac as a creepy combination of maniacal mathematician and the most dangerous avant-garde visual artist who ever lived).

Officially the case remains unsolved as the killer has never been caught or positively identified. By all indications, Zodiac was/is a highly intelligent and unusually enigmatic killer. He sent dozens of letters, some containing extraordinarily complex, coded messages and diagrams, to area newspapers and the police. In these letters, "signed" with a distinctive crossed-circle symbol that was to become Zodiac's trademark (pictured at right), he detailed his crimes and taunted the police by threatening to commit future murders. Zodiac also claimed that within his coded "ciphers" he had actually identified himself by name to the authorities.

The solutions to the coded messages sent by Zodiac evaded some of the best minds in the cryptography business, including federal law enforcement agencies and military encryption specialists. Included among the many taunting letters that Zodiac sent to the press and police was one highly intricate and complex character cipher containing over 400 coded symbols. That particular cipher was eventually cracked by an amateur husband and wife team after it was published in the Sunday newspaper. The decoded message read as follows:

> I like killing people because it is so much fun. It is more fun than killing wild game in the forest because man is the most dangerous animal of all. To kill something gives me the most thrilling experience. It is even better than getting your rocks off with a girl. The best part is that when I die I will be reborn in paradise and all that I have killed will become my slaves. I will not give you my name because

you will try to slow down or stop my collecting of slaves for my afterlife.

That solution was later verified by experts from the Office of Naval Intelligence as being correct. But one of the most tantalizing aspects and enduring mysteries of the Zodiac case is the fact that three of the four ciphers sent by Zodiac have never been decoded, including one that is 340 characters long. (2)

That Zodiac actively communicated with and sought recognition from the public and the authorities who were trying so hard to catch him has to be one of the most brazen of all acts for a serial killer. That fact alone seems to indicate an intelligent, well organized killer who was supremely confident of his own ability to avoid detection.

It has been suggested that one of Zodiac's letters may have been purposely designed by the killer in order to make the police think that he was merely a conventional sexual predator when in fact his true motives were amazingly complex. (I am also inclined towards disagreement with the "sexual sadist" moniker regarding Zodiac as his crimes seemed to possess an almost *asexual* quality to them. In my opinion, he seems to more closely resemble the profile of a modern terrorist than a person who was merely sexually motivated). (3)

Above: Portion of the still unsolved Zodiac 340 character cipher

The presence of a rich and active fantasy life and preplanning is a central part of the theme in the FBI's method of profiling serial killers. Gareth Penn's theories about Zodiac's motivations depict a killer whose master plan was of such high complexity and immense proportions that, if Penn's theories are correct, the killer may have anticipated many of his murders years in advance. If true, this would also serve as another indication that Zodiac possessed a high level of intelligence and/or was obsessed with planning in a way that few of us can comprehend.

During the height of the Zodiac's crime wave, most of these observations were either lost on or invisible to law enforcement officials accustomed to investigating murders of a more garden variety. (Today's researchers are blessed with both the luxury and benefit of hindsight and with more sophisticated investigative tools at their disposal). As one researcher put it, "[T]here was no reason to suspect that the killer might have been driven by pathological motives far beyond those enumerated in his first letter." (4)

Gareth Penn, after having uncovered what may have been Zodiac's motives for the murders, spoke of the killer in a sort of horrified awe:

> "He was far from being a demented moron. If anything, he was a genius. He was coldly calculating and incredibly evil. I knew that everything he had done or written, as mad as it might appear, had to have a discoverable sense." (5)

On the main page of his website, Zodiac researcher Jake Wark quotes sociology Professor Jack Levin in what has to be the quintessential summation regarding the modern Zodiac debate. Levin states that:

> "The Zodiac case is of particular interest because it may have been the most cerebral murder case of all time. The case is full of unknowns. What appears to have been unprovoked catharsis may actually indicate a premeditated, cold-blooded act of instrumental aggression. Or does it? What passes for craziness may really have been a well-planned scheme to accomplish what the killer wanted. Or was it?"

The Beginning?

Some investigators believe that the Zodiac murders may have begun in Riverside, California on October 30, 1966 with the murder of an 18-year-old college student named Cheri Jo Bates. Bates' body was found lying between two houses in a parking area of the Riverside City College campus. She had been stabbed multiple times and her throat was slit so deeply that she was nearly decapitated. It was later discovered that she had probably been lured into the parking area by someone -- most likely her killer -- who had disabled her car by disconnecting the car's distributor wire.

Cheri Jo's time of death was believed to have occurred at around 10:30 p.m., based on the observations of two witnesses who heard a woman scream around that time. The killer left behind a man's Timex watch and shoe-prints of a military-type shoe, size eight to ten.

A month after the murder, a neatly typed, anonymous letter titled "The Confession" was mailed to both the Riverside police and to the local newspaper, the *Riverside Enterprise*. In the letter, the writer claimed to have been the person responsible for the Bates murder and was able to give many details about the crime that seemed to indicate that the writer was indeed the killer. He also threatened that more murders would be forthcoming.

Six months later, the killer sent duplicate copies of another letter to the Riverside police, the victim's father, and to the *Riverside Press*. The letter said simply, "Bates had to die, there will be more." At the bottom of the letters was the writer's "signature," composed of what appeared to be a single "Z" superimposed over the number 3. (Those letters, like the letters that Zodiac would later send to the *San Francisco Chronicle*, all contained more postage than was necessary to insure delivery, a fact that was to later become one of the many "signatures" of the Zodiac killer's correspondence).

The Bates murder is still in dispute by both law enforcement officials and researchers as to whether the crime was indeed the work of Zodiac, although Zodiac later alluded to "his Riverside activity" in one of his letters. (6)

The Undisputed Zodiac Victims

Zodiac took credit for many murders that have not been verified (or simply not identified as such by police) and strangely, for motives that he alone may only be aware of, also denied involvement in other murders. A complete list of his verified victims is as follows:

• Vallejo, California, Lake Herman Road, December 20, 1968 double murder of David Arthur Faraday and Betty Lou Jensen as they sat parked in a car at a remote lover's lane popular with local teenagers. Both were brutally shot to death.

• Benicia, California (near Vallejo), July 5, 1969 attack on Darlene Ferrin and Michael Mageau. Ferrin was fatally shot after being attacked by the Zodiac killer while the two were sitting in Ferrin's car at the Blue Rock Springs golf course. Mageau was struck by multiple gunshots, but survived.

• Napa County, California, western shore of Lake Berryessa, September 27, 1969 knife attack on Cecelia Ann Shepard and Bryan Hartnell, two college students who were picnicking by the lake. Shepard died of her injuries, but Hartnell somehow managed to survive. During this crime, Zodiac was dressed in a bizarre costume, complete with a black hood that was emblazoned with the same circle crossed-circle symbol he used as his letter signature. The killer left behind a message written on the couple's car door that listed the dates of his previous murders and included the notation that this one had been committed "by knife."

• San Francisco, California, October 11, 1969 murder of cab driver Paul Stine. Stine's homicide was particularly cold-blooded, with the killer shooting him in the head at almost point blank range. The killer took away a section of Stine's bloodied shirt, portions of which he later included with his letters to area newspapers. As noted, Stine's murder was unique in that the killer chose a lone male victim instead of the usual teenaged male and female couples that seemed to be his normal *modus operandi*. (And as noted earlier, it would later be theorized that Stine may have been chosen because Zodiac needed a victim that he could murder at a specific site).

A short list of possible Zodiac victims would include:

• The 1963 double murders of Robert Domingos and Linda Edwards, a young couple who were shot to death on a remote beach in Santa Barbara County, California. This crime had many similarities to known Zodiac murders, including the use of similar weaponry and the fact that the victims were teenagers in a known "lovers lane" area;

• The 1966 murder of Cheri Jo Bates in Riverside, California, as detailed above;

• The 1970 disappearance (and possible murder) of Donna Lass from Nevada's Lake Tahoe area. Though no physical evidence exists to definitively tie Zodiac to this crime, the *San Francisco Chronicle* -- Zodiac's media outlet of choice -- did receive a cryptic postcard that is believed to have been sent by the killer and which seemed to contain strong hints in reference to the Lass abduction.

• The 1970 kidnapping of Kathleen Johns and her baby daughter in Petaluma, California. Fortunately, Ms. Johns was able to escape and later identified Zodiac as the perpetrator of the kidnapping after seeing a police wanted poster that featured a composite drawing of Zodiac. That sketch had been based on the description given to the police of cab driver Paul Stine's killer. Zodiac would later claim responsibility for this crime in a letter.

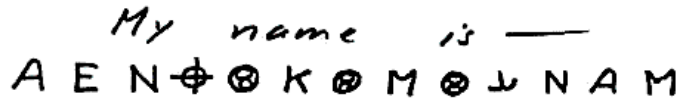
Police composite drawing of Zodiac killer

The Rhyme of the Radian

The most intriguing and bizarre spin on the Zodiac case involves the less overt clues that the killer gave in his correspondence and more so than anything else, may give the most chilling examples of the pure insidiousness of the killer and his "motives."

Up until the time that Zodiac surfaced, solving a homicide was mostly comprised of searching for the more commonplace motivations for murder such as robbery, jealousy and greed. Now all of a sudden the police were faced with a killer whose motivations appeared to be somewhere just to the right of unfathomable: Here was a murderer who taunted the police and the public in his letters by quoting lyrics from the Gilbert and Sullivan light opera, *The Mikado*, talked about "collecting slaves" for his "afterlife," and claimed to have given the police his actual name within an elaborate coded character "cipher" comprised of a series of weird symbols. Hard-boiled cops of the SFPD were checking astrology charts, discussing cryptography, consulting with psychics, boning up on the history of a 100 year old comic opera and even studying occult literature in an attempt to understand the rationale for the Zodiac murders.

On June 26, 1970, the *San Francisco Chronicle* received yet another letter from Zodiac. In it was a new coded message, along with a *Phillips 66* road map of the San Francisco Bay Area. On the map the killer had drawn a circle and cross figure similar to the crossed-circle symbol that he had signed many of his previous letters with. The figure had been drawn on a section of the map encompassing the apex of the sinisterly-named Mount Diablo. At the top of the crossed circle he had placed a zero, and then a three, a six and a nine respectively, as if on the face of a clock. A further note on the map instructed that the zero was to be set towards magnetic north on the map and that this information, coupled with the code, would lead police to the location of a bomb hidden by Zodiac. (No bomb was ever recovered).



Above: Unsolved 13 character cipher that killer sent to police

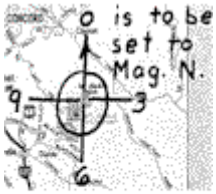
However, in the next letter that Zodiac sent to the *San Francisco Chronicle* on July 26, 1970, a postscript was included that referred back to his previous letter. It read:

> PS. The Mt. Diablo Code concerns Radians + # inches along the radians.

Apparently, no real significance was ever attached to either the road map or the radian angle clues, as neither of those aspects were ever thoroughly pursued by the detectives working the case.

Up until 1980, only the police had full access to all of Zodiac's correspondence and unsolved ciphers. And the Zodiac documents that *had* been released to the public were purposely left incomplete.

Times 17 author Gareth Penn first heard about the radian clue from his father who had worked as a statistician for the California Department of Justice in San Francisco. An investigator for the Attorney General who worked in the same office had a full set of the Zodiac's correspondence and Penn's father was able to study the documents closely.



Cross & circle Zodiac killer drew on map sent with letter

As a former military cryptographer, the senior Penn was intrigued by the Zodiac case and even attempted to solve the complex ciphers, but the answers evaded him. Still, he was struck with a key insight: in one of the Zodiac letters, the killer had made a reference to radians, an esoteric mathematical concept for a specific angular measurement expressed in degrees, minutes and seconds and which is used almost exclusively by engineers for constructing geometric shapes. He found this to be highly puzzling in light of the psychological profile prepared for the Zodiac case that was among the correspondence he had access to, as the report had implied that the killer was not a well-educated person. He became convinced that the killer's ability to create unbreakable ciphers, along with the reference he made to "radians," was indicative of a person who was much more intelligent than anyone had suspected. Perhaps Zodiac was even some sort of evil genius. (7)

The theory that Zodiac was no ordinary serial killer was soon to be given a quantum boost. Gareth Penn picked up where his father left off and produced *Times 17*, a book that combines what is now known as "the radian theory" along with a highly esoteric mathematical analysis of the Zodiac letters, all of which has produced some amazing and controversial results.

It started like this: His curiosity piqued by the radian hint, Penn acquired a sheet of clear plastic and used a protractor and a ruler to draw a radian angle on it. Next, he laid the completed drawing over a map of the San Francisco Bay Area, placing the beginning point of the radian angle on the summit of Mount Diablo per Zodiac's letter instructions. He then rotated the lines of the angle until one leg passed through the murder site of Zodiac victim Darlene Ferrin at Blue Rock Springs. What he was looking at chilled his blood. In Penn's words:

> "I felt as if a ton of bricks had fallen on me. The other leg of the angle went straight through Presidio Heights in San Francisco where the Zodiac had murdered the cabbie. It

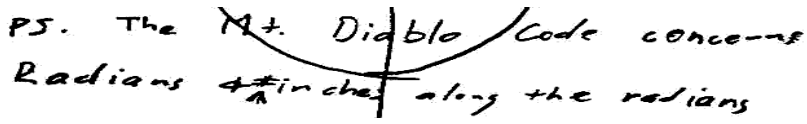
was the most shocking experience of my entire life. Instantly, I knew exactly what kind of person he was." (8)

Later experiments with this same process conducted by other researchers revealed that the legs of the radian angle (when extended out further from Mt. Diablo) also passed through the site of the Faraday/Jensen murders on Lake Herman Road and through the murder site area of Riverside murder victim Cheri Jo Bates. (9)

In the article, *Portrait of the Artist as a Mass Murderer*, Penn (writing under the pseudonym "George Oakes") postulates that the radian angle discovery was no fluke; that the Zodiac crime scenes were chosen specifically by the killer in order to complete the construction of a huge, geometric shape over the San Francisco Bay Area terrain. The author writes:

> "Seen from the perspective of outer space, the Zodiac murders make a certain kind of sense. They show, in fact, a degree of precision and a consistency of design that, combined with the savagery and viciousness of the crimes, is downright blood chilling. The Zodiac, after all, is a circular band in the sky from which the stars look down on the earth. An approximation of this exalted point of view can be had just by looking at a road map such as the one that the Zodiac had sent to the *Chronicle*." (10)

If the premise that Penn suggests above is in fact true, then what the information implies is indeed exceptionally cold-blooded: that the Zodiac killer may have been seeking to create his own zodiac sign-type geometric patterns on the face of the earth that were meant to be appreciated only by those people who were able to visualize his "art," through the horror of this discovery, literally by connecting all the dots.



Actual text of Zodiac's "radian clue"

While exploring this "murderous art project" theory, Penn discovered the modern art form known as "earthwork" art, a medium similar in style and nature to that of the ancient mound builders and a type of art work that can only be truly appreciated when viewed from aloft. A few examples of this would include the famous Nazca Plains line drawings in the South American country of Peru. The Nazca drawings include geometric shapes that are miles long, in addition to ground drawings in the shapes of animals etched across 30 miles of gravel-covered desert. And

in many areas of North America, there are giant Native American earth mounds that were constructed in the shape of animals and human beings, figures that can only be fully comprehended when viewed from high overhead.

Penn cites the work of one modern artist who dug a series of trenches in the Sahara Desert that stretched for over 600 miles to create a gigantic geometric form on the landscape of the earth that could only fully be perceived when viewed from outer space. According to Penn, the earthwork art movement was at its height during the mid-60's, including the time period of the Zodiac murders. Penn writes:

> He (Zodiac) had found the ultimate art form. Other artists had sought to remove their work from the ordinary human perspective . . . Zodiac trumped them all. (11)

If Penn's theory is true, then the picture of the Zodiac killer that emerges is that of a cold, calculating, and ultra-sinister figure whose human victims counted as nothing more to him than mere markers for specific, connected points -- literally marked in blood -- along the surface of the earth which served as the canvas of Zodiac's "art project."

Further analysis by Penn of the Zodiac letters uncovered what he believes to be an ultra-cryptic form of word communication that he calls "meta-writing," a sort of message within a message delivered in a cerebral and artistic two-dimensional style. This method, if valid, would have involved a great deal of mathematical sleight of hand on the part of the composer and subsequently, on anyone who is attempting to decipher the message, by the transposing of Zodiac's letters into both Morse and binary code. (12)

Penn's theories about meta-writing are definitely complex and to a very large degree, highly subjective in nature, but it should be kept in mind that they are no more surreal than the medium he had to work with: that which has been offered to the world from the pen of the killer himself. (13)

The Zodiac Circle Theory

Other Zodiac researchers have taken Gareth Penn's radian theory and expounded on its merits to a very intricate and compelling degree, going far past his initial observations and clearing up some of the grayer areas. One of those researchers is Michael F. Cole.

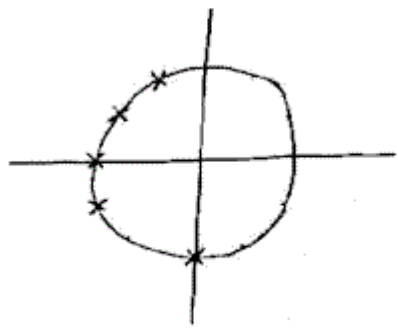
In an excellent essay titled, *Two New Theories Regarding the Zodiac Case*, Cole, himself an electrical engineer and computer scientist accustomed to detailed mathematical analysis, discusses his study of the radian clues and proposes an alternative to their meaning in what he calls

the “Zodiac Circle Theory.” (Further observations by Cole, discussed below, include the “Quadrants of Method Theory,” in which he theorizes that the Zodiac killer varied the weapons he used based on specific geographical areas that the killer created and assigned a different killing method to). (14)

Cole feels that interpreting the killer’s use of the term *radian* as a direct reference to an angle composed of one single radian is a miscalculation and instead makes a case that Zodiac was referring to angles in a more general sense. In Cole’s own words:

> After reviewing the evidence and the context of the quote, it is my opinion that the killer's use of the term radians has no special meaning. In other words, it is merely intended to communicate the generalized notion of angular measure.
>
> Having said that, the choice of the term radians possibly may have been a carefully calculated move on the part of the Zodiac. Although it's not clear whether the Zodiac deserves credit, just look at the result of him having used the term radians instead of degrees. Since Penn’s discovery in 1980, there has been a significant focus on the arguably unfamiliar unit. This clearly has diverted time, effort and focus away from other aspects of the case, including angles considered unrelated to radians. Numerous people have spent substantial amounts of time looking for one-radian angles throughout the geographic details of the case.
>
> I believe the Zodiac killer intended to provide significant and meaningful clues regarding his methodologies and identity. I further believe he intended to obfuscate the meaning of his clues. Whether intentional or not, the use of the term radians was a significant contribution towards the end of obfuscation. (15)

In a nutshell, the “Zodiac Circle Theory” proposes that the killer utilized a Zodiac Circle – a circle segmented into twelve equal 30-degree slices similar to those used by astrologers to represent the twelve signs of the zodiac – in order to choose geographic crime-scene locations. (16)



Bomb letter diagram with "X" notations drawn by Zodiac

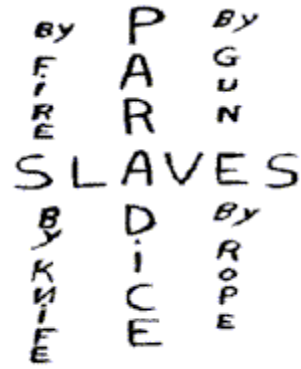
According to Cole, the Zodiac Circle was setup to function

with the same *Phillips 66* map that the killer had sent to the *San Francisco Chronicle* on June 26, 1970, employing the Mt. Diablo apex as a starting point per Zodiac's original instructions, i.e., where one was urged to set the "zero" section of the Zodiac circle to magnetic north. The basic premise of the theory is that by presetting the circle in that manner, various 30-degree positions along the Zodiac circle will then correspond to handwritten "X" notations made on a special circle and cross symbol that the Zodiac drew and sent with a November 9, 1969 letter to the *San Francisco Chronicle*, the so-called "bomb diagram" letter.

What Cole has discovered is that once the Zodiac circle is placed on the *Phillips 66* map and aligned to magnetic north per Zodiac's instructions, the 60 degree angle formed by the "8" and "10" positions marked on the Zodiac bomb letter are thus aligned almost exactly with the Darlene Ferrin and Paul Stine murder scenes, but with greater precision than Gareth Penn's original experiment utilizing a single radian angle. (17)

Further analysis and experimentation also shows that other X'ed positions on the Zodiac Circle correspond to both the Zodiac's known and suspected murders. Cole discovered that his method showed that the X's in the "8," "10," and "11" positions of the Zodiac Circle are matched to the Stine, Vallejo, and Lake Berryessa murder scenes consecutively. (18)

But Cole doesn't stop there. His "Quadrants of Method Theory" surmises that the principal weapons the Zodiac killer used in his various attacks may have been chosen based on four quadrants that the killer created in order to assign a different killing method to four separate geographic areas. The basis for this theory lies in yet another diagram that the killer drew on a Halloween card he mailed on October 27, 1970 to investigative reporter Paul Avery of the *San Francisco Chronicle*. (19)



Halloween card diagram

Cole speculates about the meaning of the Halloween card notations in relation to his Quadrants of Method Theory thusly:

> Specifically, the Zodiac Circle was divided into quadrants and each quadrant was assigned one of the methods of attack enumerated on the Halloween card. The evidence in the Zodiac case provides sufficient data to infer the basic mapping of the quadrants. (20)

In this theory, Cole suggests that Zodiac purposely assigned each quadrant with the titles of "fire," "gun," knife," and "rope" and that this was

yet another obscure, but highly significant clue supplied by the killer that has been overlooked by both the police and other researchers.

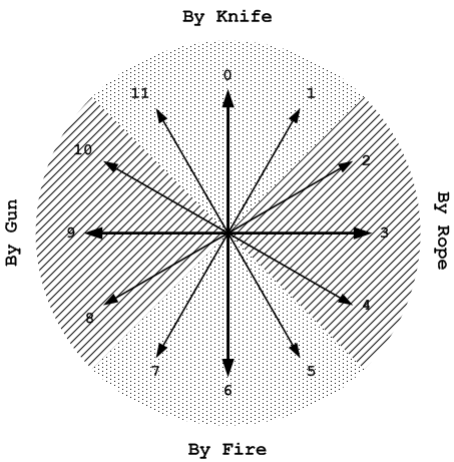
Cole details his observations about the implied meaning of the Halloween card diagram in his essay as follows:

> If one examines the other evidence in the Zodiac case paying particular attention to weapons, one piece of evidence stands out: the Halloween card. This card enumerates four different methods of murder: by knife, by gun, by fire, and by rope. The interesting thing about this card is the way in which the different methods are shown. Each is put into its own corner of the card. Each corner is separated by a part of a cross that is formed by the intersecting words Paradice and Slaves. The cross is a key component of the Zodiac symbol, which was described earlier as a subset of the Zodiac Circle. I claim that the purpose of this card is to communicate that the Rotated Zodiac Circle is being divided into "quadrants" and that the Zodiac is intending to use a different method of attack in each quadrant.

Traditional zodiac circle

> [T]he 8 and 10 vectors align precisely with crime scenes that were known to be committed with a gun, the quadrant that includes the vectors 8, 9, & 10 clearly maps to "by gun". Vector 11 corresponds to the Lake Berryessa murder that, of course, was explicitly labeled as "by knife." (21)

If all of the foregoing is indeed true, then Zodiac can truly be described as the most cerebral, treacherous, and consciously evil serial killer that the world has ever seen.



And, in an all too real and highly chilling sense, the Zodiac's *modus operandi* as described by Cole would seem to personify, in real life, the sort of "criminal mastermind," or "super-villain"

persona that so many fictional crime fighters have done battle with, from Sherlock Holmes' nemesis, Professor Moriarty to James Bond's arch enemy, Dr. No. (The common characteristics usually attributed to the classic "super-villain" seems to fit the Zodiac killer perfectly, i.e., a sociopathic nature, a desire to commit sensational crimes, and a high intelligence used only for evil purposes). (22)

More Than a Just a Few Suspects

Through observation of his letters and codes, many characteristics of Zodiac have been noted: he appears to have a strong knowledge of explosives, firearms, cryptography, mathematics and geography; he left footprints from military-style shoes at murder scenes (leading the police to think that he may be an active or former military man, possibly the Navy); he quoted from Gilbert and Sullivan's *The Mikado*, from the Beatles animated movie *The Yellow Submarine*, and from *The Most Dangerous Game*, a short story (and a 1932 film) about a mad Count who grows tired of hunting animals and begins to stalk *human* prey. All in all, an interesting combination of a wide variety of factors useful only in composing a psychological profile of the killer. (23)

There has never been any lack of suspects in the Zodiac case (at one point, the police had 2,500 named suspects on their lists) and depending on who you ask, which book you read or which website you visit, named suspects are numerous and varied. A partial list of the most popular Zodiac suspects would include:

• Arthur Leigh Allen: Allen was first discussed as a suspect in the book *Zodiac* by Robert Graysmith under the pseudonym "Robert Hall Starr." There is a considerable amount of interesting circumstantial evidence that puts Allen at the top of some Zodiac researcher's lists: he resembles the psychological profile and other characteristics assumed about Zodiac and spent time in a mental hospital, to name just a few. Among the major drawbacks to Allen is the fact that he appears to have been nothing more than a Zodiac "groupie" and enjoyed the notoriety of having others think he was, in fact, the killer. (Allen was a convicted child molester who spent time in confinement and such persons are always at the bottom rung of inmate society. It has been theorized that Allen used his status as a Zodiac suspect to intimidate other inmates). No physical evidence ties Allen to any of the crimes and many of the past accusations against him have been proven by other researchers to be either false or merely coincidental. Allen died of a heart attack in 1992. (In 2002, advanced and highly sensitive DNA testing conducted by the San Francisco Police Department on a stamp lifted from a known Zodiac letter did not match Allen's DNA). (24)

• Michael O'Hare: Gareth Penn's favorite (and only) named suspect. Reading Penn's words in both *Times 17* and *The Second Powe*r will convince you that when it comes down to the brass tacks in regard to his evidence against O'Hare, not a single word is minced. Penn offers, along with a lengthy mathematical analysis of both the Zodiac's known writings and the writings of O'Hare, a chain of circumstantial evidence that he believes points to O'Hare as the Zodiac. (O'Hare, formally employed at Harvard, later became a teacher at the University of California in Berkeley). If O'Hare is *not* the Zodiac, then he must be rated up there along with the best of the most beleaguered men in history who have managed to suffer the slings and arrows with understated complaint. And if anyone is wondering why Penn has not been sued for libel by O'Hare, then you can read about it and decide for yourself as Penn devotes an entire section of *The Second Power* that specifically discusses that question. (25)

• Theodore Kaczynski: The *Dr. Zodiac* website names the convicted Unabomber as their Zodiac suspect. Not having browsed their book on CD-ROM, I cannot offer any more of an opinion here than to say that based on the largely circumstantial evidence that is presented on their website in support of their theory, I was not personally convinced that Mr. Kaczynski was the Zodiac. However, the site is well researched and presents a list of evidence of value to any serious Zodiac researcher.

• Bruce Davis: Former Charles Manson "Family" member whom the book *The Zodiac/Manson Connection* names as its chief Zodiac suspect. I haven't read this book either, even though I have a high interest in the Manson case. Browsing through the author's website and reading the book reviews was enough to convince me personally that there was no real merit to this theory.

Other suspects include Rick Marshall, a film buff who lived and worked in close proximity to some of the crime scenes and, Lawrence Kane, a strange character whose actions and alleged ties to a suspected Zodiac victim created suspicion that he was the killer. It also deserves mention that a few Zodiac researchers have even seriously considered Gareth Penn as a possible Zodiac suspect.

For posterity's sake, let me say here that I personally don't lean towards any particular suspect myself, even after having considered seriously the most likely sounding ones. Further, it is my opinion that Zodiac is probably not among *any* of the suspects that other researchers favor to date. Notwithstanding the bits of evidence that have surfaced by way of modern police technology not available during the height of the murders, I believe that what we know about the Zodiac today is really not much more than what the killer revealed to us from day one. At this point

in time, one person's reasonable theory seems to be as good as the next one's.

Final Thoughts and Lingering Questions

One of the most important questions still remaining in this case is this one: could the Zodiac killer still be alive today? In this story I have implied to some degree that the Zodiac may still be around. While that possibility can certainly be entertained along with many of the other fantastic and not so fantastic ideas that exist in this case, common sense and the historical facts of the case seem to dictate that if he really was still around, then we probably would have heard something from him by now. We haven't. However, the current thoughts among researchers as to why the Zodiac case seems to have suddenly "ended" when it did, with the Zodiac appearing to have gone completely silent for over 30 years, are these:

• That he has been in prison for a different offense;
• That he is in a mental institution;
• That he moved away from the area where he committed his murders;
• That he is dead;
• Or, that he has simply "retired." (26)

It is that last suggestion that seems to be the most roundly rejected theory, as the current line of reasoning in the modern criminal profiling of serial killers includes the belief that such killers cannot control their impulses to kill.

But if we accept the premise that Zodiac was as intelligent as he appears to be, than it stands to reason that he would be smart enough to know when things were getting too hot for him. (And there are known variations to the "can't stop killing" theme in the studies of serial murderers that proves that assumption can sometimes be wrong. As Zodiac researcher Mike Rodelli has very succinctly pointed out, Dennis Rader, the so-called "BTK" serial killer of Wichita, Kansas, remained dormant for almost 15 years before finally resurfacing again). (27)

And there are many more tantalizing questions that remain unanswered in the Zodiac case, including:

• How many people did Zodiac actually murder? (The killer very insidiously claimed that he would no longer announce when he would kill and would instead disguise his murders to look like ordinary deaths. If true, the exact number of his murders may never be known).

• Why was the killer so fascinated with the Gilbert and Sullivan opera *The Mikado* and what exactly did it mean to him? (For a detailed discussion of

this question, see Appendix 2 of this book, *The Mikado: A Brief History and Discussion*).

• What messages are still contained in the unsolved Zodiac ciphers? (As noted earlier, three of Zodiac's ciphers have never been decoded and in one of these, he even claimed to have provided his real name).

• What exactly is the real meaning behind the Zodiac's references to radian angles?

One wonders if the Zodiac case may well be destined to become the subject of endless parlor game-type guessing -- as the case of Jack the Ripper has -- for many more years to come.

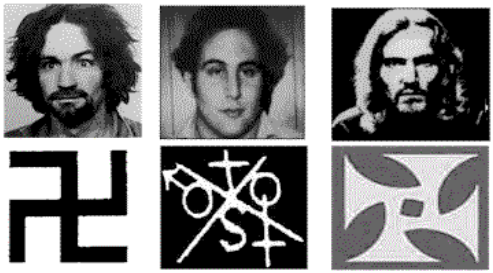
Be that as it may, it is important to remember that there is an all too tragic factor involved here that can sometimes become lost while haggling over the details. In his article *The Zodiac Machine*, author Mike Butterfield points out that the myths and myth-making that have grown up around the case threatens to obscure some of the harder and colder facts. He writes that:

> "[T]he Zodiac case has affected the lives of many real people, who were drawn against their will into an all-too-public and all-too-terrible tragedy. Real people were murdered, shot, stabbed, and terrorized. Real lives were destroyed." (28)

Those are important words to remember. Because all indications seem to point to one thing: that the Zodiac case will not be "solved" any time soon and even if new evidence does comes to light, it had better be of a very compelling nature indeed. (29)

See also Appendix 2 of this book, *The Mikado: A Brief History and Discussion*

Chapter 10



Charles Manson, Son of Sam and the Process Church of the Final Judgment: Exploring the Alleged Connections

Fear is at the root of man's destruction of himself. Without fear there is no blame. Without blame there is no conflict. Without conflict there is no destruction. But there is fear: deep within the core of every human being it lurks like a monster, dark and intangible. Its outward effects are unmistakable. Its source is hidden.

Quote from the Process Church article *On Fear*

§

Have you ever seen the coyote in the desert? Watching, tuned in, completely aware. Christ on the cross, the coyote in the desert -- it's the same thing, man. The coyote is beautiful. He moves through the desert delicately, aware of everything, looking around. He hears every sound, smells every smell, sees everything that moves. He's in a state of total paranoia, and total paranoia is total awareness.

Quote from Charles Manson about "getting the fear," as published in the June 1970 issue of *Rolling Stone* magazine

§

Author's Note: Beginning in the 1980's, Americans -- and later, many European countries -- found themselves in the grip of a contemporary urban legend that was later dubbed the "Satanic Panic." This modern day witch hunt included tales of so-called "Satanic ritual abuse," stories of children being preyed upon by "occultists" and alleged plots by organized groups of Satanists who were allegedly bent on world domination through murder and every kind of crime and horror imaginable. Central to many of these theories were the purported ties between the infamous Charles Manson family, New York serial killer David Berkowitz (the so-called "Son of Sam") and the Process Church of the Final Judgment. Included in this

chapter is a brief history of the Process Church (a group whose name has long been bandied about as a shadowy, sinister, Satanist group) and a close examination of the alleged "connections" between the Process and both the Manson and Son of Sam murders. But first, a little history . . .

§

Preface: A Pandora's Box

If you listened to some people, you would have to believe that America and the rest of the world was in the grip of a Satanic plague of Biblical proportions. Some see Satanists lurking behind every tree and behind this alleged menace, a nefarious cabal of devil-worshiping murder junkies, bent on world destruction and either led or inspired by the shadowy, sinister, "Satanist" Process Church. (The Process Church of the Final Judgment, a strange and highly controversial religious group that "worshiped" both Christ and Satan, will be discussed at length further in this story).

And incredibly, this idea had been given credence by the very people whom many of us had been taught to trust all of our lives, including law enforcement officials, politicians and religious leaders, some who had become self-styled "experts" on satanism and alleged "occult" crimes. (1)

So just where did it all begin?

Flashback to 1980 when psychiatrist Lawrence Pazder published the book *Michelle Remembers*. This book, advertised as non-fiction, created the first tale of a "repressed memory" of "Satanic ritual abuse," centering on Pazder's "client" Michelle Smith (whom later evidence would show was actually his wife). In this book, Pazder claimed that when Michelle was a child, she had been sexually abused by Satanists and that her memory of the abuse had been repressed in her mind until she had undergone specialized therapy provided by Pazder. (Pazder is credited for being the person who originally coined the phrase "ritual abuse").

According to this story, Michelle had been abused by members of a "Satanic coven" headquartered in Victoria, British Columbia during the 1950's. Among the many ghoulish and extraordinary claims made in the narrative are tales of Michelle being placed in a car with a corpse which was then purposely crashed; being locked in a cage full of snakes while naked; and being taken to a cemetery where she was lowered into an open grave and then covered with dead cats. (Michelle also claimed to have a scar on her body that was caused by Satan wrapping his barbed tail around her neck.).

Not surprisingly, the book became a best seller. However, a 1990 London newspaper that conducted an investigation into Smith's background revealed that the entire tale was a fraud. But the fact that the story had been exposed as fabrication did not stop *Michelle Remembers* from becoming the catalyst for a flurry of similar accusations aimed not only at "Satanists" and "witches," but at virtually all other occultists whose religious beliefs were viewed as being beyond the norm. (2)

Following closely on the heels of *Michelle Remembers*, other sensational reports of so-called "repressed memories" soon began to surface, this time centered on women who allegedly had been forced to act as baby-breeders for organized Satanic groups, ostensibly so that their children could be murdered in ritualistic sacrifices to Satan. One of the most fantastic examples of this claim surfaced in the book *Satan's Underground* by Lauren Stratford and Johanna Michaelson, a conservative Christian author. (3)

Stratford's book was subsequently exposed as an almost total sham by the non-fundamentalist Christian magazine *Cornerstone*. In an excellent commentary written by *Cornerstone* in order to debunk Stratford's claims, the authors note:

> A synopsis of the story told in *Satan's Underground* is very difficult to produce. The book is missing dates, places, outside events, and even the true names of the principal characters necessary for placing the story in an historical and geographical context. Stratford says, "In part this is for my own protection, but it also serves to remind you that what I've endured is not limited to one city or region. I have also changed names and descriptions of many key figures in order to protect the victims."

The *Cornerstone* article goes on to comment that "*Satan's Underground* is one of the most sexually and violently graphic contemporary Christian books we know" and that as far as such sensational claims were concerned "one may believe them because 'they're too bizarre not to be true,' but they should never be substituted for careful, accurate, and truthful reporting."

But the damage had already been done. Soon the daytime television talk shows and other forms of the tabloid press were awash with stories from other self-proclaimed "breeders," and the *Cornerstone* expose was practically ignored. (4)

Another accusation to come along was one that was guaranteed to strike fear in the heart of any healthy human being: that groups of Satanists were preying upon children in the nation's day-care centers.

This tale was first concocted by a woman named Judy Johnson (who would later be diagnosed as an acute paranoid schizophrenic). Johnson alleged that her child had been subjected to sexual abuse during Satanic rituals while at the McMartin Preschool in Los Angeles, California. A modern-day witch-hunt soon got underway, led by sincere, but misguided prosecutors, imposters calling themselves "ritual abuse therapists," and frightened parents. The case generated much sordid and sensationalized press coverage and soon a flood of similar accusations began to spread across the United States and abroad.

Ignored in the ensuing frenzy was the person who had made the original accusations: Judy Johnson was later found dead in her own home by police four months before the McMartin trial started in 1987, having succumbed to liver disease resulting from her chronic alcoholism. The subsequent trial would last for six years without a single conviction ever being obtained. The cost to taxpayers for the trial ran into the millions of dollars, ruined the reputations and lives of innocent people and needlessly traumatized children at the hands of quack therapists, all due to the accusations of a drunken, delusional person. (5)

And the Charles Manson murder case has always been fertile ground for theories of a Satanic nature to grow in. Manson and his followers were convicted for nine murders, including the gory 1969 Tate-LaBianca slayings and were suspected by prosecutor Vincent Bugliosi (and others) of possibly having committed as many as thirty-five murders.

There have been a number of books and articles written since the 1969 Manson murders occurred that have attempted to create overly sinister, Satanic connections between Charles Manson and the Process Church of the Final Judgment and more recently, to the "Son of Sam" murders committed by serial killer David Berkowitz. But what I have discovered is that, with very few exceptions, the majority of these accusations are based primarily on either biased information sources or are the result of highly questionable speculation and theorizing on the part of some writers. When held up to close scrutiny, most of these alleged "connections" fall apart completely or evaporate into the same thin air from which they were pulled. I have found that this is often due to the fact that the sources for some of the more outlandish information were either non-existent to begin with or come from less-than credible individuals whom some researchers are all too willing to consider, especially if what the source has to say strengthens their case for a Satanic conspiracy.

Additionally, it has also been my experience that when it comes to trying to pin down some of these incredible assertions, those making them will sometimes seek refuge in the claim (as noted previously in the case of Lauren Stratford, and further in this narrative) that their source's names

cannot be revealed because doing so would "place their lives in danger," the most convenient of all cop-outs, to be sure.

As you will see, there are some individuals for whom the Process Church/Manson/Son of Sam "connection" is the smoking gun that serves as the foundation for their evidence of a "global Satanic cult conspiracy," and for a few of these people, the old adage, "Where there's smoke, there's fire," serves them well enough to include the most tenuous links in order to add punch to a favored conspiracy theory. But it is my opinion that perhaps these individuals would be better advised to remember the wise words of author/researcher John Keel, who once wrote: "Where there's smoke, there may be a smudge pot." (Later on in the narrative, I refer to those types of individuals as "Smoke Pumpers" because they have pumped so much smoke into the case through wild and unsubstantiated allegations that it has now become nearly impossible to be able to see clearly where the truth begins and ends at this point).

This story will try to set some of the record straight. It will also show that the Process Church was not truly a Satanic religion, but rather a group of well-meaning, but perhaps misguided, "new age" Christians who made use of Satanic trappings and imagery that were sprinkled liberally into their philosophy. Ditto for Charles Manson and David Berkowitz.

I come qualified to make that statement and to write an article that discusses satanism and other alleged occult connections within conspiracy theories: I was a mid-level member of a certain high-profile occult religion established here in America and abroad for close to a decade and have been a serious occult scholar for over twenty five years. As such, I have not only researched topics such as this along with other interested and prominent occultists, but have had access to almost every source that relates to the occult via an extensive and privately maintained database. (I will not try to suggest that my opinions expressed here are the final words on this subject; indeed, I hope my comments will generate responses from other interested researchers who have additional information that I may not be aware of).

This story begins in a small section of San Francisco known as the "Haight-Ashbury," so-named because that neighborhood stood at the intersection of those two (soon to be world famous) streets.

In The Beginning, There Was Haight

The decade of the 1960's marked one of the most influential periods in the history of America. It became an era for the "waking up" of humanity in the form of new social consciousness, human and civil rights, new religious thought and the exploration of altered states of reality and alternative lifestyles. And it was in the Haight-Ashbury district of San

Francisco, California that this new awareness was exemplified in a most vivid manner.

The Haight-Ashbury area in the 1960's was a true Mecca for the nation's disenchanted young people and, as if drawn by some great cosmic force, young people came by the thousands to participate in a great social experiment: a mass exercise in free will.

Radical politics, free love, new spiritual values, and an "anything goes" mentality were the standards of the day in the Haight and all seemed to be linked by a common thread: the desire to break away from the mental programming of commonly accepted belief systems of the preceding generations which seemed to have become useless and untrue.

There appeared to be no middle ground regarding the hippie movement and the Haight phenomenon itself. To "ordinary" people, those involved with the hippie counterculture were either viewed with amusement or seen as frightening or insane. Accordingly, the attitudes of Americans regarding the "hippies" ranged from joyful support all the way to intense hatred.

The Haight seemed to move on its own wings, creating its own styles of dress and grooming, original musical sounds, and even a community newspaper called *The San Francisco Oracle*. And in many of the Haight's stores, along with the posters, incense, beads, pipes, and other paraphernalia, were books that focused on Native American shamanism, the European occult and pagan philosophies, Eastern religion and metaphysics, with Zen Buddhism being the prevailing religious leaning of the hippie movement. Indeed, many aspects of the "occult" and other mystical schools of thought were being revived and studied by a whole new generation. (6)

As such, the Haight was fertile ground for any new or slightly unusual religion to take root in and it was in 1967, during the so-called "Summer of Love," that the Process Church of the Final Judgment and Charles Manson showed up on the scene.

<u>The Family That Slays Together, Stays Together</u>

In March of 1967, Charles Manson had just been released from a long stretch in prison and quickly immersed himself in the hippie scene of the Haight. It was during this time period and later that Manson crossed paths with a large variety of people, including political types, movie stars, freaks, bikers, occultists, and members of many "alternative" religions. (People who lived in Haight-Ashbury during this time period and who later wrote about the experience, remember that the Process Church was only one of many "beyond the norm" groups that had taken up residence there).

While living in the Haight, Manson attracted a sizeable number of hippie followers, most of them young girls, who would form the nucleus of what was to later become known as the "Manson family."

On the evening of August 8, 1969, Charles Manson's "family" murdered actress Sharon Tate (wife of film director Roman Polanski) and four others at the Tate residence in the Benedict Canyon area of Los Angeles. The next night, a wealthy couple named Rosemary and Leno LaBianca, who lived in the Los Feliz section of Los Angeles near Griffith Park, were also murdered in their home by the same group.

In both cases, the victims had been subjected to extremely violent and bloody "over-kill," having been viscously stabbed, shot and bludgeoned to death. Adding to this horror, cryptic messages, written in the victim's own blood, were left on the walls and other areas of the crime scenes and in the case of Leno LaBianca, the word "War" was even carved into his own flesh by one of the killers.

Later to become known as the "Tate-LaBianca" murders, the crimes sent a shudder of fear through households all across mainstream America and the world. Following Manson's arrest three months after the crimes, both the tabloid and mainstream press issued many sensationalized accounts of the murders. Many of these early press stories portrayed the crimes as having been committed by wild-eyed hippie flower children armed with knives, who, while high on LSD, had killed the victims in a grisly "ritualistic" fashion, from the outset implying that the murders were occult-related in some way. For example, a December 2, 1969 story in the Los Angeles Times carried the headline, "Wild Cult Blamed In Tate Slayings," noting in the subtext how "an *occult* band of hippies, directed by a leader who calls himself 'Jesus,' committed the five killings." Yet another news story was headlined with "Wild-Bearded Hippie Chief Key Figure in Tate Murders Probe." (7) (Italics supplied).

At the end of a sensational trial that lasted for ten months, Manson and three of his followers, Susan Atkins, Leslie Van Houten and Patricia Krenwinkel, were convicted for the Tate-LaBianca murders and sentenced to death (later commuted to life imprisonment when the death penalty was held to be unconstitutional by the Supreme Court).

That the Manson family was comprised of young hippies-turned-bloody-murderers would later result in a real backlash of hate and fear against those immersed in the "counterculture" (a frightening fact that is discussed in-depth in Chapter 11 of this book). Indeed, Susan Atkins would be quoted as saying, "We wanted to do a crime that would shock the world, that the world would have to stand up and take notice" and would claim later that the Manson murders had been committed in order to

“instill fear into the establishment.” (Prosecutor, Vincent Bugliosi, would claim at trial that Manson’s motive for the Tate-LaBianca murders was in order to ignite an apocalyptic race war called “Helter Skelter,” as “prophesized” in a Beatles song of the same name).

Manson, an ex-convict who had studied various occult doctrines and methods while in prison, seemed to possess what many of his followers (and later, even his prosecutor) described as “magical” and “hypnotic” powers. Possessed of a very strong force of will and a commanding personal presence, Manson had in fact convinced many of his followers that he was the reincarnation of Jesus Christ and many of them believed that he could actually read their minds. Manson often referred to himself as both Christ *and* the Devil, in part because of his identification with the Gnostic god *Abraxas*, a deity said to transcend both light and darkness and who could personify both “Christ” and “Devil” simultaneously. (Prosecutor Vincent Bugliosi would later call Manson a “Mephistophelean guru” during his trial summation and even claimed that Manson’s hypnotic stare once caused his normally reliable wristwatch to stop functioning). (8)

Charles Manson’s involvement in the Tate-LaBianca (and other) homicides soon gave rise to the accusation that he and his followers might have had connections with area occult groups, an assertion that has long been a staple for the conspiracy-minded when writing about the case. And while the Manson “occult connection” does have some basis in fact, no one has ever presented hard evidence that Manson or any of his inner-circle of followers had long-standing affiliations with organized occult or Satanic groups prior to or after the murders had occurred.

Manson & his "Universal Life" symbol

In particular, it is Manson’s alleged ties to the Process Church that has fueled much of this sort of speculation, beginning in 1971 with the publication of a book by Ed Sanders and more recently, with Maury Terry’s 1987 book. (Sanders and Terry, authors of best-selling books about the Manson and Son of Sam cases, are the most blatant advocates of a Process Church/Manson “connection” and both of their claims are examined closely further on in this narrative).

That Manson and the Process would eventually cross paths now seems almost inevitable. Manson’s history during this period is well documented in a number of other books and a full account is not necessary here. The evolution of the strange and mysterious Process Church of the Final Judgment, however, requires some background.

As It Was: A History of the Process Church

That the Process Church would be singled out as a major influence on Charles Manson and later, on other alleged "occult murders," is not surprising. The strange philosophies of the Process Church, with their proclamation that an Apocalyptic end of the world was at hand (an event they called "The Final Judgment") and especially the fact that the group advocated a doctrine of ultimate reconciliation and unity that called for loving both Christ *and* Satan, placed them in an almost perfect position for being misunderstood by the public and by other Christian groups.

This unification of the two opposing forces thought to be embodied by Christ and Satan in Process philosophy seems to be rooted firmly in the Zen Buddhist idea of seeking the reconciliation of opposites in order to remake them into harmonious wholes. What I have learned is that the beliefs of the Process involved a precise framework for explaining the very essence of life and as a means to bring their four identified -- and diametrically opposed -- "gods" (Jehovah, Lucifer, Satan, and Christ) together in order to establish a new sort of Universal harmony. As such, one could not follow the true path of the Process if they attempted to only focus on "Satan." Accordingly, it is important to note that such a notion has almost nothing to do with classic ideas about "Satan" as they are expressed in the practices of "traditional" Satanic groups. (My own study of Process philosophy indicated to me that all references to "Satan" were strictly in the metaphorical sense).

However, the Process' cultivation of their own public image did little to dispel any of the Satanic rumors. Process worship sessions were usually held in a room that displayed both a Christian cross *and* a Goat of Mendes, a winged goat figure with a pentagram on its forehead often mistaken as a "Satanic" symbol, but which is in fact associated with "astral light" as its creator, Eliphas Levi, originally intended. (As such, it would seem that the Process' use of the Goat of Mendes to symbolize "Satan" was a misidentification on their part).

The established uniform of Process street ministers consisted of dressing in all black clothing and wearing purple capes that were adorned with occult symbols. (The color black was considered by the Process to be symbolic of their mourning the fate of the human race in the coming Final Judgment). The men sported neatly trimmed beards and shoulder-length hair. That Process members, so adorned as they roamed about the streets of major cities, caused a few raised eyebrows goes without saying.

The Process Church was formed in 1962 in the Mayfair district of London, England. Robert DeGrimston Moore and Mary Anne MacLean, the leaders of the Process, were at that time mid-level members in the

London Scientology movement, founded by science-fiction writer and occultist L. Ron Hubbard.

The core beliefs of Scientology are that each of us is neither mind nor body, but rather spiritual beings who can free ourselves from all inhibitions, repressive behaviors, and mental illnesses by removing negative mental imprints (referred to as “engrams,” a sort of “psychic scar”). Hubbard was a former disciple of Aleister Crowley and also had ties to the American chapter of the Ordo Templi Orientis (Aleister Crowley’s famous occult order) and, subsequently, to the O.T.O’s American head, the enigmatic Jack Parsons. (Parsons’ own highly unique story is discussed in detail in Chapter 2).

Scientology in 1963 was little more than a pseudo-psychoanalysis technique and it was during one of the so-called “E-Meter” sessions that Robert DeGrimston and Mary Anne MacLean first met. (Mary MacLean, a former prostitute, was allegedly embroiled in the infamous Christine Keeler-Profumo affair that rocked the English Parliament in the 1960’s).

This relationship between the couple soon led to marriage and the two left Scientology to form their own group, calling it “Compulsions Analysis.” Their technique, or “process,” differed little from that of Scientology but for one admirable exception: The Moores had left Hubbard’s group because they felt that he (Hubbard) was basing too much of his philosophy on wild speculation that had no basis in fact. The Moores desired a more objective approach in their techniques and the ability to really achieve something with the system they were exploring. They soon attracted close to thirty adherents and the name “Compulsions Analysis” was changed to what they had been calling their technique all along: The Process.

It was early 1966 that DeGrimston (he had dropped the last name Moore) began composing a semi-religious scripture called *The Logics*, which dealt mostly with aspects of the human personality and provided theoretical background for the process sessions. Also, the concept of multiple “gods” and a belief in a higher power began to emerge into their philosophy and were blended into the growing analysis techniques.

Goat of Mendes

The Process, which started out as a psychotherapy group, was now evolving into a genuine religion and would later become legally incorporated as a church, both in England and in America.

The Process later identified four gods of the universe, Jehovah, Lucifer, Satan, and Christ, each believed to represent different elements

and human capabilities and which were employed metaphorically to symbolize human archetypes. Each of these gods was thought to contain a necessary facet of the complete "process." The Process Church technique taught that an individual should try to identify that aspect of each god in his/herself and attempt to unify the opposing forces into one composite power, thereby creating a unified self who was at peace with his/her inner being, in harmony with the Universe and ready for the coming "Final Judgment." (One Process member explained to me that this "Final Judgment" was not considered to be an actual, apocalyptic world event, but rather was a metaphor for change based upon the single individual and that every day a man judges his own actions and can access whether or not what he has achieved will lead him to either salvation or damnation).

This idea of Universal harmony was reflected in many of the Process symbols, one of which shows four P's coming together to form an iron cross/swastika-like image. (It has been alleged, but never proven, that former members of the Process later formed an organization called the "Four P Movement," one of many supposed Process-splinter groups that would later be subjected to much unfounded and unsubstantiated speculation by authors such as Ed Sanders and Maury Terry. Process members that I interviewed claimed that the whole "Four P Movement" story was pure disinformation, possibly created and disseminated by rival members of the Church of Scientology).

Process "Four P" Symbol

In the summer of 1963, the Process membership, led by DeGrimston and Mary Anne, pooled their funds and moved en masse to Nassau, Bahamas, and then, to an abandoned coconut plantation, located on a remote stretch of beach on the Yucatan peninsula in Xtul, Mexico. It was during the "Xtul period" that DeGrimston began to further formulate his philosophy in a series of "channeled" writings which would later become known as *The Xtul Dialogues*, essays that only top-ranking members would be allowed to read in later years. (My use of the term "channeling," refers to the technique where one acts as a medium through which a higher power allegedly expresses itself, much the same function as a spirit medium or priest would perform).

The Xtul Dialogues were composed in the form of eight lectures between a student and a teacher. The only god specifically identified by name in *The Xtul Dialogues* is Jehovah, "god of strength, wrath, and nature." The complete pantheon of Process gods were not specified until a full year later, and specifically detailed in the aforementioned scripture *The Logics*. This fact disputes an outlandish claim made later by researcher Ed Sanders (author of *The Family*, one of the first books on the

Manson case), that the Process began to worship Satan while at Xtul and to practice human sacrifice. (9)

The Process lived at Xtul for close to a year and it became equivalent in meaning to them as did Christ's forty days in the desert. (Allegedly, it was while at Xtul that DeGrimston came to believe that he was the reincarnation of Jesus Christ). At this time they were involved in intensive studies of group telepathy and also delved heavily into the Old Testament of the Christian Bible (a book that was to influence the Process greatly in later years, such as the renaming of members with titles like "Father Moses" and "Brother Abraham").

The communal living at Xtul was soon brought to an end in 1966 by the destructive power of Hurricane Inez. 200 mile per hour winds battered the Mexican coast, destroying the plantation but sparing the Processeans. Soon after, the majority of the group, including the DeGrimstons, moved back to London. They had come to Xtul as members of a psychotherapy sect and left as members of a cohesive community and founders of the newly religious Process Church of the Final Judgment.

After the return to England, the group was to encounter their first bit of bad press from a negative London *Sunday Telegraph* article titled, *The Mind Benders of Mayfair*, instigated in part by the parents of some of the Process' underage members who feared that their children had been brainwashed by the group.

While in London, the Process began publishing a magazine and developing rituals to add to the therapy sessions. Robert DeGrimston wrote another book called *The Tide of the End*, which has been described as being "emotional and poetic," "an apocalyptic condemnation of the world," and "a prophecy of the coming millennium." (10)

The Tide of the End is actually a collection of thirteen short books delivered in seven "phases." One of the books, titled *As It Is*, was considered by the Process to be the most meaningful of the series and at the core of their philosophy. That book is essentially a warning to the reader to avoid "living a lie" and to "abandon ignorance and suppression within and embrace true reality-As It Is." This led to the use of a "Do What Thou Wilt," Aleister Crowley-like motto of "As it is-So be it" as a greeting or farewell among Process members. Soon after the book was written, the DeGrimstons embarked on a tour of Europe and Canada, eventually arriving in America at New Orleans, Louisiana, where the first American chapter of the Process Church was officially established. It was also in New Orleans that they formally adopted the name "Process Church of the Final Judgment," becoming a legally recognized religion.

Upon the return to England from Xtul, the Process had also identified other gods beside Jehovah and now included Satan, Lucifer, and Christ in their rituals and publications.

They must have been quite a startling sight in 1967 New Orleans as they paraded about with their long hair and beards (a practice that had been adopted at Xtul and which had Old Testament significance to them) wearing black turtlenecks and slacks, purple capes with a red Mendes Goat emblazoned on the back and a silver crucifix worn around the neck, handing out literature proclaiming that the end of the world was near.

Image from
Process pamphlet

They had also begun to lead German Shepard dog around on chains, perhaps in emulation of the DeGrimstons, who owned several of the animals themselves. Maury Terry, author of *The Ultimate Evil*, a book about the Son of Sam murders and the alleged ties those crimes had to the Process, would later try to make much of the fact that the Process owned German Shepards and would claim that the group used these dogs for ritual sacrifice and blood-drinking rites. (11)

William Bainbridge, who wrote one of the more objective and rational histories of the Process in a book called *Satan's Power*, tells a different story: that the Process considered animals to be perfect life forms to be held in the highest regard. In fact, Mary Ann DeGrimston was quite active in the anti-vivisectionist movement and Robert DeGrimston once wrote a searing anti-vivisection pamphlet, ironically (and perhaps prophetically) titled *The Ultimate Sin*. (12)

The New Orleans Process chapter attracted about a dozen new members. Interestingly enough, the Process claimed that they were not seeking to convert the masses, but were interested in locating only those people whom they considered to be "natural" Processeans. Robert DeGrimston had refined his theories about the end of the world and found much to base his philosophy on in the *Book of Matthew* and the *Book of Revelation* of the Christian Bible, including the number of the chosen people that would escape the coming holocaust: 144,000. He believed that this was the number of Processeans who would live through Armageddon, or "The Final Judgment." To the extent that the group felt they had a mission to the world, they believed that it was to present themselves publicly so that those people who were already Processeans without realizing it, could come forward and join.

It was while they were in New Orleans that The Process developed their initiatory grade system. New members were called Messengers. They were also described as "Outside Processeans," or

"O.P.'s" because it was assumed at first that they would never be able to join the inner core of the group because they had not shared in the Xtul experience. (However, several of the new Messengers rose to positions of higher rank and later the term O.P. was used to refer to members not yet admitted to the heart of Process society). Members who had been to Xtul and others later admitted to the inner circle were called "Inner Processeans" or "I.P.'s." The Initiatory grades consisted of the *Omega*, the highest title within the Process, and at the time, held only by Robert and Mary Anne DeGrimston. The Omega's lieutenants were called Masters and were in charge of the day-to-day decision-making. Next came the Priests, below them the Prophets, and finally the Messengers.

The Process also began the practice of taking sacred names. As mentioned earlier, they adopted the practice of taking Biblical names while at Xtul and this became the standard practice and policy for all new members. Masters and Priests had names such as "Father Cain" or "Mother Isis," while Prophets and Messengers used the title "Brother" or "Sister." This new custom was much in tune with the collective family-like relations within the Process; in fact, "The Family" was one of their affectionate names used to describe the entire congregation. The 144,000 Processeans were supposed to be marked with the "Seal of God" on their foreheads (as prophesized in the Book of Revelation) and as such, were thought to be instantly recognizable to the Mothers and Fathers.

Another bit of evidence that suggests that the Process was not the bloodthirsty devil worshiping cult of those vivid imaginations that would come later is the fact that many potential members were turned away in New Orleans and elsewhere because the Process officers considered them to be merely "thrill seekers" and "dead beats." (It must be remembered that the original core membership of the Process came from London's upper class of society and the group continued throughout its existence to cull members of "high quality"). Admirably, The Process also set up several soup kitchens and ran programs to help feed and shelter homeless people.

In December of 1967, one Father Cain and Father Moses journeyed to San Francisco as a result of a vision that was experienced by the group during a ritual in New Orleans. They began setting up a Process chapter house in the Haight that was in the form of a coffee house with "Sabbath Assemblies" gathered in an "alpha ritual room" and "telepathy developing circles" as they had practiced while in Xtul. (They unsuccessfully tried to form a union with Anton LaVey's Church of Satan, who dismissed them as "kooks").

Another effort was made to recruit members of California biker gangs, (as Charles Manson would later attempt to do) both for the instant notoriety and security that these groups could provide.

The New Orleans chapter closed in February of 1968 and moved to San Francisco for about three months, later heading to Los Angeles, and then to Greenwich Village in New York City. (This move was prompted in part due to a rivalry between the Process and a Scientology group that was threatening to report certain Process members to local authorities for having expired visas). The Process eventually moved back to Europe with the original core membership, plus several American converts, leaving behind some 200 new Process members in the United States.

This core group roamed about Europe for a while, even attempting to set up a world headquarters in Aleister Crowley's old Abbey of Thelema in Cefalu, Sicily. The American chapters in New York and Massachusetts remained active as late as 1974 before the Process splintered and eventually faded away.

Exploring the Manson/Process/Son of Sam "Connections"

My background of the Process stops here. Now let's take a closer look at the alleged ties between the Process, Charles Manson, Son of Sam and the mythical "global Satanic cult conspiracy."

The core philosophy of the Process involved the ultimate unification of opposites. One of the key doctrines of the Process Church was the reconciliation between Christ and Satan that the group believed would occur in time for the Apocalypse or "Final Judgment." The logic was simple and took Christ's teachings one step beyond good and evil. The following is reprinted from *The Unity of Christ and Satan*, a Process publication:

> "Christ said, 'Love thine enemies'. Christ's enemy was Satan and Satan's enemy was Christ. Through love enmity is destroyed. Through love Saint and Sinner destroy the enmity between them. Through love, Christ and Satan have destroyed their enmity and come together for the End. Christ to Judge, Satan to execute Judgment. The Judgment is wisdom, the execution of the Judgment is love."

One of Manson's raps to his followers was in a similar vein in that he preached that the act of killing someone was actually an act of love based on how a person ultimately judge's him or herself. Manson believed that all people had the potential for both good and evil, i.e., that they carried both "Christ and Satan" within themselves and that each of us has the capacity to offer either life to another human being, in "Christ-like" wisdom, or to act on a "Satanic" impulse to kill them. In this extreme

reasoning, both were seen as acts of love because both were judgments made within that same "Universal" understanding.

Manson taught his followers that there was no such thing as a separation between life and death, that all things in life are linked to each other. Accordingly, a person who killed another was only killing a part of his or herself or simply striking out at their own reflection in the cosmic mirror. (The idea that all humans are part of one undivided totality is a bit of wisdom that obviously stems from the LSD-inspired "we are all one" revelation and ego-less state commonly experienced by users of that psychedelic drug).

Tex Watson, a male member of the Manson family who was the chief killer in the Tate-LaBianca murders, put it this way:

> Charlie had made us see that once you die to your ego, once you strip yourself down to a perfect being all body, like some monkey or a coyote free in the wild, not thinking, not willing once you do that, fear doesn't exist anymore. You've already died, everything except that animal body of yours, so even death can't frighten you. You are free. Free to live, free to die. Free to kill. (13)

As the examples above demonstrate, those ideas of Manson's mimic DeGrimston's logic somewhat in *The Unity of Christ and Satan*, but they do so in a most extreme fashion that is well outside the boundaries of the original intent.

DeGrimston's message in *The Unity of Christ and Satan* taught that a harmonious melding of those two opposing forces would bring about ultimate peace, noting quite logically how "You cannot create a battle with only one army." William Sims Bainbridge would comment on the overall concept in DeGrimston's *Unity* argument by noting how:

> *The Unity of Christ and Satan* had three aspects. First, it encouraged acceptance of one's darker, socially suppressed impulses, private and subconscious longings that a Freudian might call primary process phenomena connected with the id. Second, it was an attempt to bridge the gaps between people of very different needs and personalities, to achieve cooperation where hostility had reigned. Third, it was a structural theory of the origins of existence, part of an intellectual world . . . Again and again, popular writers have selectively quoted Processean scripture, for example, extracting the most horrendous passages from *Satan on War* and presented it as proof that members of the cult were murderers, or worse. But

> the cult's doctrines held that destructive impulses lurked within every one of us, not within members alone, and they used the imagery of Satan's "lower aspect" to analyze this part of human nature. The scriptures employed dynamic metaphors and emotional dramatizations of abstract concepts; it is a poor writer indeed who fails to recognize poetic symbolism when he or she reads it. (14)

The Process Church wrote a lot of elegant, cryptic, and even frightening essays to explain their philosophies, but any references to killing or death -- as Bainbridge notes above -- were actually meant only in symbolic or spiritual terms, such as the "killing" of a negative aspect of one's personality through Process therapy. For example, Robert DeGrimston wrote a series of statements from Jehovah, Lucifer, and Satan in the 1968 *War* issue of the Process magazine, titled, *The Gods on War*. In these essays, each god gives a statement independently of the others, but it is obvious that the reader is expected to follow the Process technique of merging all three statements together in order to get the intended message.

Manson, on the other hand, apparently took many of the Process writings and scriptures *literally* and it is quite possible that the Tate-LaBianca and other murders are a result of his misinterpretation of them. In fact, Father Adam, once head of the Boston, Massachusetts chapter of the Process, told a reporter that, "Manson has obviously got hold of some of our ideas from somewhere and distorted them in a particular way. It is unfortunate. If we had had the opportunity to speak with him, we could have avoided that series of very brutal killings." (15)

There is a body of strong circumstantial evidence that tends to show Manson *was* heavily influenced by the Process, but to blame the Process Church for the behavior of a person like Charles Manson would be like blaming the Pope for the People's Temple massacre in Jonestown. William Bainbridge commented that, "No real (Processeans) that I knew ever made the mistake of thinking these words (the Process scriptures) were commandments that required physical action." (16)

And Process member Father Ely told a reporter, "Very Satanic members find it difficult to fit into the Church. They cannot function as Inside Processeans." (17)

In August of 1969, Manson and his followers committed the Tate-LaBianca murders. Soon after their capture and arrest, rumors began to spread that the Manson Family was a Process-splinter group. The DeGrimstons originally feared that Manson may have indeed been a renegade former member, but after seeing Manson's picture, neither they

nor anyone else in their group could recall ever having seen or met him. As a precaution, they finally sent two leading Process members, Father John and Brother Matthew to interview Manson and to be interviewed by Vincent Bugliosi, the chief prosecutor in Manson's trial. Bugliosi, by virtue of a good prosecutor's nature, was not entirely convinced by Father John's and Brother Matthew's claim of innocence of any involvement with the Tate-LaBianca case, but lacking any tangible evidence, never brought any Process members into court during Manson's trial.

Bugliosi, while interviewing Manson, asked him if he knew Robert Moore or Robert DeGrimston. Manson denied knowing anyone named DeGrimston, but said that he knew Robert Moore. According to Bugliosi, Manson said, "You're looking at him, Moore and I are one in the same." Bugliosi later wrote that he took Manson's statement to mean that Manson felt that he and Moore thought alike. It is possible that Manson had indeed met Moore in 1967 during an alleged visit that Moore/DeGrimston made to a house in Topanga Canyon known as the "spiral staircase," a sometime Manson Family hangout. It is more likely that Manson had simply heard *about* Moore, as Manson at one time lived only two blocks away from Process member Brother Ely on Cole Street in Haight-Ashbury. (18)

The *Death* issue of the Process magazine in 1971 did contain a brief article written by Manson, titled *Pseudo-profundity in Death*, in which Manson describes death as "To fall off into endless dream, becoming the dream of total self. Death goes to where life comes from. Total awareness, closing the circle, bringing the soul to "Now." Ceasing to be, to become a world within yourself" and "Death is peace from this world's madness and paradise in my own self" . . . "Now" is and will be as it has always been --indestructible, indescribable. (Writings of such other "underground" notables as Marianne Faithful and Salvador Dali appeared in that same issue).

But to feature a story by Manson after having tried to publicly disavow him earlier at least makes the Process guilty of one of the worst public relations moves in history. And by this time, public relations for the Process were extremely poor. Many other rumors were circulating that linked the Process to nefarious and baffling phenomenon appearing in other parts of the country. During the mid-1970's, weird animal mutilations began to occur in parts of the Midwest and rumors started to spread that a sinister Satanic cult called the "Xtul Group" was responsible. This rumor, of course, had no real basis in fact, and was even challenged by animal pathologists who determined that most of the animals died of natural causes. (The myth of the Satanists-as-animal-mutilators persists to this day). This charge against the Process was particularly absurd in light of the known anti-vivisectionist stance that they held.

<u>Enter the Smoke Pumpers: Ed Sanders</u>

But perhaps the most fearsome assault on the Process was delivered by Ed Sanders, author of *The Family*, one of the first books to emerge about the Manson murders.

Sanders, an outspoken member of New York's hippie community during the early 1960's, was an anti-war activist, poet and a musician with the former rock group *The Fugs*. (Sanders' face even appeared on the cover of the February 17, 1967 edition of *Life Magazine* for an article titled *The Other Culture*. In that article, *Life* refers to Sanders as the leader of New York's "other culture," referring to Sanders' outspokenness as a member of the hippie subculture in New York City during that time. It is interesting to note that Charles Manson himself would also later appear on the cover of the December 12, 1969 issue of *Life*). (19)

As the first member of the "underground press" to investigate the Manson case, Sanders' book was written in the sort of beatnik-inspired, hipster prose that has become quite common with many of today's authors.

Apparently, Sanders was incensed to learn that the press was not only portraying Manson as a sort of "hippie Messiah," but was in fact using the Manson case in order to tarnish the image of the hippie movement as a whole. According to one source, Sanders believed that rather than there being anything intrinsically wrong with the hippie lifestyle, it was Manson's (alleged) occult associations that were responsible for turning him and his group toward murder. Researching and writing *The Family* was Sanders' attempt to establish those occult connections and hopefully, clear the hippie name from any allegations of wrongdoing or associations with Manson (quite an honorable and commendable mission, to be sure). (20)

But although *The Family* contains much factual information, Sanders' research becomes shaky when trying to pin down Manson's alleged occult activity. It appears he relied heavily on second and even third-hand testimony, whether it was through people claiming to have known Manson or through the infamous "friend of a friend," a particularly dubious source that virtually defines the classic definition of hearsay.

Indeed, Sanders' own words in the introduction to *The Family* seems to bear this out as he recounts that during his investigation he "wrote down literally everything I heard or saw related to the so-called Manson family." Sanders also stated that he used many "anonymous" sources, implying heavily that he did so because people feared for their lives if identified (which becomes a rather curious sentiment when one considers that Sanders himself seems to have moved about in that very scene with impunity). (21)

It is my opinion that Sanders' examples of "occult evidence" bear little resemblance to any legitimate occult practices, which leaves this author to closely question just what sort of "acid test" of credibility Sanders used to base his final analysis on. As such, it would appear that Sanders was apparently willing to listen to anyone who had a horror story to tell and simply reported everything as solid fact with virtually no attention paid to verifying details. (To this day, Sanders has never revealed the sources for most of his information).

In his book's first edition, Sanders devoted an entire chapter to the Process and the alleged Manson connections, calling the Process "an English occult society dedicated to observing and aiding the end of the world by stirring up murder, violence and chaos, and dedicated to the proposition that they, the Process, shall survive the gore as the chosen people"; the "black-caped, black-garbed, death-worshiping Process Church"; "hooded snuffoids," and "yet another sleazo-input that warped the mind of Charles Manson." (22)

Sanders didn't mince words and claimed outright that the Process was involved in human sacrifice, blood drinking, sex orgies and drugs. Sanders also attempted to link the Process to an occult group known as the Ordo Templi Orientis (Aleister Crowley's famous occult order) and to a series of alleged animal mutilations and ritual human sacrifices said to have taken place in California's Santa Cruz mountains, claiming that those acts were committed by an alleged Process-splinter group called the "Four P Movement." (Again, no source for this information is provided and we are left to simply take Sanders at his word).

As a result of all this, the Process filed a $1.5 million dollar libel suit against Sanders, and won, with the publishers settling with the Process out of court (*and* forced to issue an apology). (23)

Accordingly, there was a temporary hold on the publishing of *The Family*, but it is back on the market now, only minus the chapter on the Process. Most recently, a third edition has been released, but any references to the Process are made as "an English Satanic society in the 1960's." (The first edition of Sanders' book is a collector's item these days).

Enter the Smoke Pumpers II: Maury Terry

But the Process myth is one that refuses to die quietly. The next attack on the group came from Maury Terry in his 1987 book *The Ultimate Evil*.

It would appear that Terry was all too willing to listen to unsubstantiated hearsay while conducting his research for his book and

may have even invented some stuff of his own. After interviewing Ed Sanders, Terry decided that not only were the Process, Manson and the Ordo Templi Orientis linked, so were the Son of Sam murders.

In *The Ultimate Evil*, Terry attempts to paint a picture (with a very, very broad brush) of a super-secret, underground network of Satanic serial killers, rapists, drug dealers, child pornographers and "snuff film" makers running amok on the American landscape, including an "occult superstar" and "Satanic hit man" he calls "Manson II."

Terry claims that "Manson II" was brought in from Los Angeles to assist David Berkowitz (along with an alleged group of Satanic contract killers he calls "The Children") in the commission of the 1977 "Son of Sam" murders in New York City. (This "Manson II" was later tentatively identified as "Phil Benson" and finally, as William Molony Mentzer, a Vietnam veteran and Los Angeles hit man who was convicted in 1990 for the 1983 murder of would-be movie producer Roy Radin. Mentzer is currently serving life without parole for the Radin murder and concurrent life sentences for both the murder of a prostitute and yet another attempted murder).

It has been strongly implied by Terry that Roy Radin was associated with "The Children," an alleged Process-splinter group, who Terry claimed had committed murders all over the United States and that Radin was murdered by either "Manson II" or members of "The Children." (Terry also claimed that Radin was in possession of a videotaped "snuff film" he had purchased from the group that showed the murder of one of the Son of Sam victims, a notion that is discussed further below).

However, the facts that emerged at Mentzer's trial, and in his subsequent appeal, show that Radin was actually murdered in relation to a movie deal gone bad and as revenge for the theft of ten kilos of cocaine and a large sum of money from a woman named Karen DeLayne Greenberger.

Greenberger was one of the murder defendants at the Mentzer trial and the person who hired Mentzer and two others (Alex Lomota Marti and Robert Ulmer Lowe) to kill Radin. Radin was involved in the entertainment business in New York and was interested in producing the movie *The Cotton Club*. In 1983, Radin met Greenberger in Los Angeles. Greenberger, a cocaine dealer, expressed an interest in helping to produce *The Cotton Club* and introduced Radin to a Hollywood film producer for which she expected to be paid $50,000 as a referral fee. Evidence presented at the murder trial and in the appellate documents showed that the murder of Radin, quite horrible in nature, arose out of the botched deal for the movie and the drug and money burn. (Evidence was also presented that pointed to the fact that there may have even been a

racial motivation for the murder, as Radin was Jewish and one of the killers had expressed a hatred for Jews).

And as far as Terry's assertions that Mentzer was some sort of "occult superstar" who was deeply involved in Satanic ritual murder, one may take note that not a single shred of evidence pointing to that notion was ever uncovered by law enforcement officials that would verify Terry's claim; at no time at Mentzer's murder trial or in his subsequent legal appeal is any mention ever made by the judges, prosecutors or investigators of Charles Manson, the Process, "Manson II," "The Children," or any aspect of the Son of Sam murders. (24)

It is more likely that Mentzer's alleged "connection" to the Son of Sam murders stems from a rumor that he knew both Abigail Folger (one of the Tate-LaBianca murder victims) and supposedly, Charles Manson himself, hence the moniker, "Manson II."

And while those claims have been given a lot of mileage by other researchers looking for any sort of smoking gun or link that will lend weight to the Manson/Son of Sam/Process "connections," it is important to note that Mentzer is well-known for having made many fantastic assertions in the past, among which is his claim to have met the Zodiac killer (whom he described as a 240 pound black man) while incarcerated in a California prison.

Terry also implies that "Manson II" was responsible for the 1974 death of Arlis Perry. Perry, a college student and evangelical Christian, was found murdered in what Terry describes as a "ritualistic" fashion in a church on the Stanford University campus in California. In reality, the Perry murder, while still unsolved, has never been conclusively linked by any source *other than Maury Terry* to the Son of Sam murders. Most likely, the Perry murder was the tragic result of a horrifyingly violent, but all too ordinary sex crime and the investigating officers (the Santa Clara Sheriff's Department) rightly focused their search for a local sexual psychopath. (25)

Also in *The Ultimate Evil*, Terry (like Ed Sanders before him) demonstrates his almost complete lack of knowledge and understanding of the occult. And like Ed Sanders' crusade to clear the hippie name by showing that it was occultism that should be blamed for the Manson family murders, Maury Terry attempts to pin almost every known vile human impulse on groups that engage in what he deems to be "occult" practices, a term that, as evidenced by his own words, he applies very loosely and liberally.

Central to Terry's claim of a connection between the Process and the Son of Sam murders is his allegation that the Process splintered and

went underground to form a bloodthirsty group of gore gangsters, a charge for which he offers no credible substantiation or where the evidence proffered is simply too absurd to be believable. (His "evidence" was seemingly interpreted, molded and influenced by his desire to make a case at any cost in order to sell his book).

For example, he unearths the old "Satanic animal mutilation" rumor again simply because some dead German Shepard dogs were found in Untermyer Park (located in the New York City neighborhood of Yonkers and the supposed meeting place of "The Children") and where heavy metal/stoner-type graffiti, such as pentagrams and inverted crosses, had been spray-painted on walls. However, it should be noted that this type of vandalism was all-too common during the late 1980's and early 1990's, a period that marked the pinnacle of the heavy metal music scene. During that time, spray-painted "Satanic" graffiti was a common sight in many towns all across America (including my own and probably in yours, too. In fact, I could have taken you to view similar graffiti in several areas right in my own neighborhood. In most cases, such graffiti is the work of bored teenagers who are into "black metal" or gothic-type music, and as such, should never be used to make overly-sinister connections to murder).

For Terry, as in the preceding example, the most mundane things became overtly "Satanic," such as people wearing black leather bondage gear, the fact that in one of the Son of Sam letters sent to the police, the word "honor" was spelled "honour," the way the British spell it. (Get it? British spelling equal English Satanic society, bingo!). Such unprofessional and conspiratorial leaps in logic by Terry are numerous and almost the standard throughout his book.

Regarding Terry's claims linking the Ordo Templi Orientis (O.T.O.) to the Manson/Son of Sam/Process "conspiracy," he apparently derived that theory in part from some rather flimsy evidence that Manson was at one time involved with the Solar Lodge of the O.T.O., which during the 1960's was headed by a woman named Jean Brayton of California, along with her husband Richard Brayton, a philosophy professor at the University of Southern California.

Terry either didn't know, or didn't care that this particular O.T.O. lodge was considered to be a renegade group and not officially sanctioned by any legitimate branch of the real Ordo Templi Orientis (meaning that this group had no blessing from the official O.T.O. hierarchy). The Solar Lodge, located in the Colorado desert, was formed in the early 1960's and was active before, during, and after the Manson murders.

The history of the Solar Lodge shows that it certainly could not be considered to be free from controversy or to have been benevolent

towards its own membership. Drug use, ritual magic and the absolute control of the lives of its lodge members by the Brayton's was the standard practice, including going so far as to control their sex lives and completely take away parental control of member's children.

But the darkest rumor leveled at the Solar Lodge involved the alleged murder of a member who had supposedly crossed the group in some way, a tale that includes burying his body in the desert ala the Manson family.

In late summer of 1969, a visitor to the lodge reported that a child whom Jean Brayton had punished was being held captive inside of a small crate in the searing desert heat (a case that would later come to be referred to as the "Boy in the Box" incident by the news media). As a result, several Solar Lodge members were charged with felony child abuse and the body of a lodge member who had died of a drug overdose was discovered buried nearby. The Brayton's had fled to Mexico to avoid the police raid, but eventually surrendered to the FBI. Upon being questioned by the FBI, the Brayton's denied any involvement or association with the Manson family. (26)

As with the Process and Ed Sanders, a California branch of the O.T.O. filed a lawsuit against Terry and his publishers for defamation, which Terry lost. The *New York Law Journal* for June 24, 1988, reported on the case, noting that:

> "Defendants, publisher and author of a book expounding the theory that a nationwide Satanic "cult" is responsible for numerous notorious murders in recent times, were sued for defamation by an organization the author alleged was part of the Satanic network. The court refused to dismiss the action, finding that the allegations in the book, reiterated by the author in two television interviews, gave rise to a cause of action if plaintiff could substantiate the facts averred in its complaint." (27)

Appealing all the way to the Supreme Court, the case was subsequently settled out of court in the O.T.O.'s favor with a cash settlement for an undisclosed amount and an agreement that all references to the O.T.O. would be excluded from future editions of *The Ultimate Evil*.

But perhaps most laughable of all is Terry's portrayal of Robert DeGrimston as some sort of elusive and shadowy occult thug who virtually unleashed a Satanic poison upon the earth. In an essay called *The Process: A Personal Reminiscence* written by R.N. Taylor, the author noted how he discovered that Robert DeGrimston was living near a major American city, was listed in the white pages of the telephone book, and

that DeGrimston was easily reached for an interview by simply picking up the telephone and calling him. (In that interview, DeGrimston denounced the sensationalism and characterized the negative portrayals of the Process as “unbearable” and “a pack of lies”). (28)

What that proves is that sometimes the best approach in cases like this is just to go straight to the source. Indeed, my own interviews with former and current members of the Process yielded much valuable information about the group that one cannot find in books or by simply listening to hearsay. One is left wondering how any conscientious investigator seeking the truth about the Process (as Terry leads us to believe he is) could have dropped the ball so badly on this one.

Another persistent rumor that Terry has helped along its way and/or which he may have even created from whole cloth, concerns the allegation that one of the Son of Sam murders was filmed, specifically, the murder of Stacy Moskowitz, Son of Sam’s last known victim.

It is Terry’s contention that the alleged “snuff film” was shot by drug dealer/pornographer/photographer Ronald Sisman, who supposedly filmed the murder from a Volkswagen van parked near the victims, allegedly for movie financier and porn collector Roy Radin. However, there has never been any real evidence presented to back up this claim beyond information given to him by prison snitches and Terry’s own asserted belief that it is in fact true. (A “snuff film” is, of course, a choreographed movie in which someone is intentionally murdered for the benefit of the camera; rumor holds that the term was originally coined by none other than Ed Sanders).

The origin and history of alleged snuff films is an interesting one. In an article called *Classic Snuff Films*, author Rider McDowell writes:

> According to LAPD Vice Squad Sergeant Don Smith, snuff films got their name during the 1969 investigation of the Tate-LaBianca murders in Los Angeles . . . The present-day connotation, the idea of filming an unsuspecting actress’s murder with the intent to distribute the film commercially, that was added later. Also known as “white heat” films and “the real thing,” the snuff film myth lives on like Bigfoot, despite the fact that no law enforcement agency in America has publicly admitted to ever locating one . . . This sentiment is echoed by Ken Lanning, a cult expert at the FBI training academy at Quantico, Virginia. “I’ve not found one single documented case of a snuff film anywhere in the world. I’ve been searching for 20 years, talked to hundreds of people. There’s plenty of once-removed sightings, but I’ve never found a credible

> personality who personally saw one." Yet the rumor of snuff persists . . . One of the most resilient snuff rumors concerns convicted "Son of Sam" killer David Berkowitz, who allegedly filmed the murders of some of his victims. Maury Terry, author of *The Ultimate Evil*, a book about Berkowitz and cult killings across America, tells me, "Its believed Berkowitz filmed his murders to circulate within the Church of Satan. On the night of the Stacy Moskowitz killing, there was a VW van parked across the street from the murder site under a bright sodium street lamp. Witnesses have confirmed this, although the van never appeared in the police report. Berkowitz or an accomplice filmed Moskowitz's murder, using the street lamp to light the subject as she sat in her car across the street." Terry says the film was apparently made for Roy Radin, the Long Island impresario and "wanna-be Cotton Club financier." "Radin was known for his huge porno collection and wanted to add a snuff film to it. I've heard there are ten copies of this film floating around, although I've never seen it." (29)

As noted earlier, Terry also alleges that Sisman was later murdered by "The Children" because of his involvement with the filming of a Son of Sam snuff film. (Sisman and a woman named Elizabeth Plotzman were found murdered execution-style in Sisman's apartment on or near Halloween 1981. While Terry suspects that evil Satanists sent to retrieve a snuff film were the culprits, New York police believed that the murders were linked to Sisman's involvement in small-time drug trafficking, as he was known to have sold drugs on the side to supplement his income as a porn photographer). (30)

But to give Maury Terry a bit of a break, he does explore a rather interesting theory in his book that Berkowitz may have not acted alone and that he might have actually had accomplices during that particular New York murder spree, believable enough for authorities to attempt to reopen the case in 1996.

Specifically, Terry theorizes that the Carr brothers, Michael and John, may have also been Son of Sam shooters, acting in collusion with Berkowitz. The murder of Stacy Moskowitz, a twenty-year old Son of Sam victim who was shot and killed in 1977 and in which the shooter also partially blinded her date, Robert Violante, has provided many excellent witnesses and some of the most compelling evidence for multiple perpetrators in the Son of Sam case.

A thorough investigation into this claim was the basis for a segment featured on the *Unsolved Mysteries* television show about the

Son of Sam murders. That episode closely examined the Moskowitz shooting with detailed maps and a timeline provided by witnesses. According to one eyewitness, Berkowitz was not in close proximity to the site of the Moskowitz shooting at the time it occurred and *Unsolved Mysteries* theorized that he may have instead been acting as a lookout that night for another shooter.

Anyone who has studied the numerous police composite drawings of the Son of Sam suspects will agree that both John and Michael Carr *do* seem to resemble several of the Son of Sam shooters as described by witnesses (in fact, the Carr brothers resemble *most* of the composites, while Berkowitz only resembles two of them; witness descriptions of the shooters varied widely, as did descriptions of the vehicles used by the gunmen. With that said, it must be noted that police have since come to realize that eyewitness testimony is actually one of the most unreliable forms of evidence).

Terry also explores the theory that John Carr may have written several of the Son of Sam letters, in particular, the infamous “Borrelli” and “Breslin” letters, which allegedly matches the known writing style and penmanship abilities of John Carr. The Breslin letter (May 30,1977 Son of Sam letter sent to New York Daily News columnist Jimmy Breslin) made reference to a known John Carr nickname, “Wheaties,” with the inclusion of the line “John ‘Wheaties,’ Rapist and Suffocater of Young Girls.” Within the Borrelli letter (April 17,1977 Son of Sam letter to Queens Detective Captain Joseph Borrelli) there are intimate details about Sam Carr (the Carr brothers’ father), his health, and habits and it appears that whoever wrote the letters seemed to know fine points about the elder Carr’s personal life. And Sam Carr (who was the same neighbor that owned the infamous barking dog that Berkowitz initially claimed to have received orders to commit murder from) was obviously the most logical inspiration for the name “Son of Sam,” if we accept the Carr brothers-as-shooters hypothesis, as they were both quite literally, the “Sons of Sam.” (The *Unsolved Mysteries* investigation cited above and other evidence suggests the theory that the shooter in the Moskowitz murder may have actually been John Carr).

"Son of Sam" symbol drawn on letter sent to police

Former Queens district attorney John Santucci was quoted as saying, “I believe David Berkowitz did not act alone, that in fact others did cooperate, aid and abet him in the commission of these crimes.” (John Carr had allegedly been in Houston, Texas on June 12, 1976, the day Berkowitz is known to have purchased the .44 caliber revolver later used in the Son of Sam murders there. Six months after Berkowitz was captured, John Carr allegedly committed suicide by shooting himself in the

head with a rifle in Minot, North Dakota. John Carr's suicide occurred under such mysterious circumstances that police have looked into his death as a possible murder.

Michael Carr died in New York City on October 4, 1979, after crashing his car into a street lamp at 75 miles per hour. An autopsy found that Carr had a high blood-alcohol level, in spite of an alleged religious aversion to alcohol. (Michael Carr was a Scientologist). Following his death, the Son of Sam case was officially reopened. (31)

However, notwithstanding the preceding concessions, three shooters would not a "global conspiracy" make and Terry's attempts at showing that the Son of Sam murders were part of a large criminal network of Satanic terrorists is not backed up by one shred of credible evidence beyond his own personal beliefs, unsubstantiated rumors and third-person hearsay. (And let me offer just one last thought concerning the "Carr brothers as Son of Sam shooters" theory: as intriguing as that notion is, it remains my opinion that no substantive investigative work -- independent of the aforementioned *Unsolved Mysteries* segment -- has ever been undertaken in that regard. As such, I would love to see someone with the time, energy, and financial ability undertake an unbiased and truly objective investigation into that area of the Son of Sam case. As it stands right now, the unfounded allegations of "occult connections" leveled at groups such as the Process Church and the Manson family have, in my opinion, significantly damaged this area of the case, perhaps even beyond rescue).

But you can't keep a good Satanic rumor down! Maury Terry was soon back again with the same old song and dance, claiming in a *Gear Magazine* article that there were three factors that influenced a "rush to judgment" to convict Berkowitz as the sole killer: a) political pressure from mayor Ed Beame who was trailing in the polls and who badly wanted reelection; b) an "abominable cult that controlled Berkowitz and maintained connections in high places"; and c) a police force so bent on protecting the city's image that they ignored evidence that pointed to the involvement of others via a cover-up.

Terry has maintained contact with Berkowitz and it is quite apparent that he is still convinced that the "global Satanic cult conspiracy" exists. In his *Gear Magazine* article he writes:

> "His claims (Berkowitz's) are backed by a considerable volume of evidence and a new analysis by the Special Investigations Division of the Yonkers Police Department, which quietly opened an inquiry of the case two years ago. Its aims: to determine if Berkowitz was immersed in a plot hatched in that city's jurisdiction, to learn if any other

related killings occurred, and to discover if the alleged group was still active locally."

But once again, we are not offered one shred of real evidence beyond Terry's and Berkowitz's own assertions (a most biased and dubious source at best) that such evidence exists, while Terry leads us to believe that this is because the information is supposedly being withheld from the public by police investigators.

According to Terry, he has learned from "official sources" (unnamed) that "the inquiry identified members of a 'British-originated Satanic cult,' 'the Process Church of the Final Judgment'" (here we go again!) as top suspects in the "Son of Sam cult conspiracy" and that the Yonkers Police have recommended that the Westchester County DA's office investigate with an eye towards convening a grand jury. Terry also states that at least five individuals "realizing that the net is closing in," have retained lawyers and begun seeking immunity and that a wealthy business man named "Moloch," now deceased, was the leader of the group responsible for the Son of Sam killings.

Terry goes on further to say that the Process moved from its New York headquarters at the end of the Son of Sam murders and relocated to Atlanta, Georgia, and suggests a link to the Atlanta child murders (32)

I feel compelled at this juncture to ask a few of the most obvious questions: How, in an age where we are beset by an instant media that can uncover even the smallest details of the private lives of our most prominent citizens and publish this information on an almost minute to minute basis, could a vast conspiracy to commit murder as alleged by Terry and others, last for so long without the whole case being blown wide open on the national news and the supposed "cult members" identified, arrested, and sent to prison? Why would a group that was supposedly funded by rich benefactors and which allegedly wielded such major political influence waste its time by having a pathetic loser like David Berkowitz murder couples parked in lover's lanes in New York? Why do Terry's sources for his information -- like Ed Sanders before him -- always seem to be held in secret? (It should be noted that outside of naming individuals in the "Acknowledgments" section of *The Ultimate Evil*, Maury Terry provided no footnotes, endnotes, or cited source material for the majority of his information).

In an episode of the program *A&E Biography* that focused on the life of David Berkowitz, former FBI agent John Douglas, a criminologist who was instrumental in developing and perfecting the science of criminal profiling, discusses how he interviewed and studied Berkowitz while perfecting his theories about the criminal mind. While speaking on camera about Berkowitz for *A&E*, Douglas stated unequivocally that he believed

that the Son of Sam/Satanic cult theory was simply a lie with absolutely no basis in fact and that Berkowitz was a classic psychopath who could not be believed. That same episode of *Biography* showed quite convincingly how Berkowitz was actually motivated by an intense hatred for his birth mother whom he viewed as being immoral for having conceived him out of wedlock and then "abandoning" him to his adoptive parents. Subsequently, Berkowitz' hatred for "loose women" would lead him to seek out and kill young girls he caught necking in lover's lanes. (33)

Unfortunately, and perhaps not so surprisingly, David Berkowitz has now adopted Maury Terry's "global Satanic cult theory" as his own and now claims that he didn't take part in most of the shootings attributed to him (which as I noted above, is an interesting theory, but one that has never been fully explored or corroborated).

A 1996 *A&E* program, *Investigative Reports: Son of Sam Speaks: The Untold Story* features Berkowitz speaking about his crimes and in which he (and the show's producers) gives an almost verbatim rehash of Terry's "global Satanic cult" story. Berkowitz, while being interviewed on camera, spoke of the activities of a "cult," and how it was "focused on the upcoming millennium, when they believe violence and chaos will trigger the end of the world." (34)

In this same video, Berkowitz also talks about how two gunmen were brought to New York specifically for the Son of Sam rampage, but never reveals specific details of their activities and/or tangible evidence to back up his story. This is most likely because close scrutiny of these facts by law enforcement would certainly dispel the Satanic cult theory Berkowitz is so desperately clinging to in hopes of perhaps improving his future chances with a parole board. (Again, as noted above, I personally believe that multiple shooters may be an actual possibility and one that deserves to be investigated further. But I also tend to believe that any two additional gunmen, which circumstantial evidence seems to indicate, may have been John and Michael Carr, would have already *been* in New York).

It becomes obvious to the objective viewer of this video that Berkowitz is being extremely evasive regarding specific questions put to him and is basically winging it through some of the tougher parts of the *A&E* interview. He never names any names when he has the chance to and after more than twenty years behind bars, his religious conversion and the real possibility that he will never again be a free man, why should he have any qualms about doing so?

In this author's letter correspondence with Berkowitz, I have found that it is now almost impossible to get anything even remotely close to the truth about his possible accomplices that does not include the Satanic cult angle. Berkowitz was extremely hard to work with as he insisted on

discussing things with me only through a nearly impenetrable and exasperating veneer that includes a repeat of Maury Terry's Satanic cult theories, his own ultra-fundamentalist Christian beliefs, his new persona as "The Son of Hope" and seemingly as if I and everyone else is a potential member of his future parole board. (I corresponded with Berkowitz in 1998 and 1999 and pretty much reached the conclusion that Terry and Berkowitz seemed to have fed off each other's stories to the extent they both became totally immersed in the same spurious fantasy. It also became quite obvious to me that Berkowitz knows almost nothing about the "occult" as he claims and that he is in fact a liar of the first order). (35)

Conclusions Anyone?

As we have seen, there are some individuals for whom the Process Church of the Final Judgment serves as the foundation for evidence of a global conspiracy involving Satanic occultists. These same people, when interviewed, hint darkly that the evidence of the existence of this conspiracy is out there, but that it is being withheld to protect certain people. But the truth of the matter is, there is absolutely no evidence then or now that the Process Church of the Final Judgment or any of its alleged offshoots were ever involved in *any* illegal activity, nor is there any evidence that the Process was inherently violent.

By far, the most rational and objective study of the Process is *Satan's Power* by William Sims Bainbridge (and the primary source for which my history of the Process Church leans heavily on). Dr. Bainbridge was an assistant professor of sociology at the University of Washington who studied and lived with the Process for three years before, during and after the Manson murders. He admits that the Process enjoyed projecting a wild and even sinister image, but denies that the group was ever involved in any organized violence or excessive anti-social behavior. Critics of Dr. Bainbridge have argued that he purposely whitewashed the group's image in his book *because he was one of them!*

As the song says, paranoia indeed strikes deep.

So what are my own conclusions at this point? I personally believe that Charles Manson *did* borrow heavily from the Process in forming his own philosophy. His residence in Haight-Ashbury during the Process' stay there was in very close proximity to the group. In my opinion, Manson's curiosity could have drawn him to some of their meetings, which were always open to the public and at the very least, he probably would have had access to Process literature. Another important fact to consider is that Manson studied Scientology in great depth and the Process based much of their own beliefs on the same principles and methods in which Scientology is grounded. As such, it is no great

revelation to note that both Manson's and the Process' philosophies are similar.

But as Manson prosecutor Vincent Bugliosi has noted, there are a number of interesting parallels between Manson's and the Process Church's philosophy. Here is his list, with a few additions of my own:

• Both believed that a violent Armageddon was imminent that would destroy all but 144,000 of the "chosen people." The Process called this "The Final Judgment"; Manson called it "Judgment Day" or "Helter Skelter."

• Both found their basis for this belief in the Christian Bible's *Book of Revelation*.

• Both envisioned that motorcycle gangs would be the shock troops in the world's last days and both sought to recruit them into their folds.

• Both Manson and the Process referred to their groups as "The Family."

• Both acquired the roots of their philosophies from Scientology; the Process, as discussed earlier, was basically a splinter group from the Scientology movement in London; Manson studied Scientology and other occult systems extensively while in prison. Much of the jargon and catch phrases used by both groups came from or had roots in Scientology terminology (examples of this include Manson's use of the Scientology expressions, "cease to exist," and "coming to Now").

• Both held animals in high, almost worshipful, regard.

• Both believed that they could recognize the "Seal of God" in the foreheads of their followers; in Manson's case, he and his followers carved X's into their foreheads, which were later altered into swastikas.

• Both sought to live communally in extremely isolated parts of the world; the Process at Xtul, Mexico; the Manson Family in Death Valley, California.

• Both preached of the unity of Christ and Satan.

• Both used a swastika-like symbol.

• Both changed the names of their followers.

• Manson talked often of the "bottomless pit"; Process literature spoke of the "bottomless void."

• Both Manson and DeGrimston believed themselves to be reincarnations of Jesus Christ.

• According to Bugliosi, both Manson and The Process "hoped to use the Negro as a whole to start some militant thing," a statement (which by Bugliosi's own admission came from a disgruntled former Process member) that suggests a Process link to Manson's alleged obsession with "Helter Skelter," an event that would supposedly ignite a black-white race war in America. (36)

What all of the above shows is that there is good *circumstantial evidence*, in part, that demonstrates a Manson/Process "connection," but it should be kept in mind that those associations exist primarily in the *philosophies* of the two. It is my contention that there are no similarities in their respective *modus operandi* or in what each hoped to achieve as the ultimate end product of applying those philosophies. (And I hope that I have demonstrated clearly enough that Manson distorted the Process' beliefs in such a manner so as to suit his own particular needs and that it is at that juncture that the two part ways).

The legal definition of circumstantial evidence, which I rely on while making my case here, makes it clear that it is *not* the same as *direct evidence* from a witness who *saw or heard something*, but rather, consists of *reasonable facts that can be used to infer other facts*. (Examples of circumstantial evidence include fingerprints or DNA found at a crime scene). While circumstantial evidence is generally admissible in a court of law, it can be excluded when the connection between the fact and the inference being made in regard to its existence is too weak to be of any help in deciding the outcome of a case or where the inferences are so *extraordinary, unreasonable, or improbable* that it would require the suspension of normal logic in order to support a conclusion. It is my contention that the latter circumstance holds true as far as the Manson/Son of Sam/Process "connections" are concerned.

So regardless of how you look at it, the mere *existence* of circumstantial evidence does not entitle *anyone* to make the huge leaps in logic that have been made in this case. It is only the most paranoid or those with a predisposed agenda who have the greatest need to infer that the existing circumstantial evidence in this case points toward a world-wide Satanic conspiracy hell-bent on murder, rape, and every kind of horror imaginable.

I would like to point out that my reasons for wanting to debunk these fantastic claims does not stem from any huge admiration on my part for the Process Church. While I do see a lot in their core philosophy that I agree with, including much intelligence, poetry, and intriguing metaphysical concepts, it is my personal opinion that the foundation for the

Process' beliefs are based on concepts that I have a fundamental spiritual and philosophical disagreement with. And I have never been able to take too seriously any group that was convinced that the end of the world was at hand.

Rather, I wanted to take away part of the ammunition and a major propaganda tool from those self-styled "occult experts" and wild-eyed conspiracy researchers who constantly drag out the Process in support of their "global Satanic cult" conspiracy theories. My true quest in this narrative has been to perform as much of a microscopic examination of the allegations that the Process, Manson, and the Son of Sam are linked in acts of Satanic mayhem that was within my means and power to perform *and* without a starting point that included any preconceived theories that I had no evidence for. Accordingly, my conclusions follow from the facts and not the other way around. I have even been called a "Process apologist" in the past by a few conspiracy theorists who do not like the fact that the basis for their paranoid beliefs about dangerous "Satanic" cults goes right down the drain in the wake of my demythologization of the Process Church. But if you must apply a label to my ideas, then just call me a "Process *realist*." Because my research into the Process' background and history not only serves to debunk the rumors that they were a blood-thirsty Satanic cult out to destroy the world, but actually proved to me personally that the *exact opposite* about the group is true Anyone who cares to dig deep enough will discover, as I did, that the Process was in fact quite caring and benevolent in nature, having (for the most part) the best interest in mind for its membership and that they were very active in serving their local community. The latter was done by providing free social services to the public, such as programs to feed and clothe the homeless, volunteering for hospital work, and working with senior citizens. None of the conspiracy theorists like to talk about or even acknowledge those sorts of things.

But that sort of behavior is nothing new. There is also a tendency among people who have virtually no training or expertise in the occult sciences to lump all slightly unusual religions and practices together from a liberal use of the term "satanism." In a 1989 report he prepared for the F.B.I., Special Agent Kenneth Lanning writes:

> "The words Satanic, occult, and ritualistic are often used interchangeably. It is difficult to precisely define Satanism (with a capital S) and no attempt will be made to do so here. However, it is important to realize how the word satanism (with a small "s") is used by many people. Simply put, for some people, satanism is any religious belief system other than their own; the Ayatollah Khomeini referred to the United States as the "Great Satan." In the British Parliament, a Protestant leader called the Pope the

> Antichrist. In a book titled *Prepare For War*, the author Rebecca Brown, M.D., has a chapter titled *Is Roman Catholicism Witchcraft?* Dr. Brown also lists among the "doorways" to Satanic power and/or demon infestation the following: fortune tellers, horoscopes, fraternity oaths, vegetarianism, yoga, self-hypnosis, relaxation tapes, acupuncture, biofeedback, fantasy role-playing games, adultery, homosexuality, pornography, judo, karate, and rock music. Dr. Brown states that rock music "was a carefully masterminded plan by none other than Satan himself." The ideas expressed in this book may seem extreme and even humorous. This book, however, has been recommended as a serious reference in law enforcement training material on this topic." (37)

It is important to understand that books such as Maury Terry's were published during the apex of what has become known as the great "Satanic Panic" here in America and abroad, a period of literal "witch hunting" and bigoted religious intolerance that continues to this day. During that time, myself and many other occultists were actively engaged in combating the lies and false accusations leveled at members of "occult" or "Satanic" styled religions by members of the press and the fundamentalist Christian right. I can state unequivocally that, with very, very few exceptions, the majority of the "evidence" alleged to be of a "Satanic" nature was purposely misread by people with an axe to grind (usually members of evangelical and fundamentalist Christian sects), reporters looking for a story at any cost, and those who misinterpreted the evidence because they simply did not understand what constitutes *actual* occultism.

By early 1974, Robert DeGrimston's ideas about how to run the church had become a liability in the eyes of other top members who felt he had failed badly in the public relations department and pressure was being placed on him to resign. In the end, DeGrimston was simply removed and Mary Ann assumed leadership. DeGrimston left the group, taking several loyal members with him and returning to England.

Mary Anne, now DeGrimston's estranged wife, stepped in as leader of the Process and she reorganized the group, giving it the name of "Foundation Church of the Millennium." She also completely changed the group's image, getting rid of the black clothes and occult references (focusing on Jehovah to the exclusion of all other Process gods) and adopting a theology that was virtually indistinguishable from any other form of mainstream Christianity.

Mary Anne later would found "The Best Friends Animal Society" in Kanab, Utah, a highly successful "no kill" sanctuary for animals that has

become the model for other such pro-animal organizations. (Along with Mary Anne, many members of the Process were early pioneers in the ideas that would later evolve into the animal rights movement as we know it today).

In 2003, *Best Friends* reportedly raised an impressive $20 million toward the cause of saving unwanted pets from destruction. (*Best Friends* also publishes a popular pet owner's magazine bearing the same name). (38)

Interestingly, a recent *Rocky Mountain News* article revealed that a series of corporate records links *Best Friends* to the same 1967 incorporation of The Process Church during the group's sojourn in New Orleans.

In that article, *Best Friends* President Michael Mountain (formerly known as Process member Father Aaron) downplayed the image of the Process as "just a group of young people searching for spiritual truth in the crazy atmosphere of the late 1960's and early 1970's." Mountain was also quoted as saying that "the Satanic part of it all is a bad rap," noting that no one in The Process ever actually prayed to Satan. Mountain was also quoted as saying that he hopes *Best Friends*' openness about their past ties to the Process Church will dismiss all the rumors being spread by "conspiracy theorists," noting that one such vindictive person has been contacting *Best Friends* partners to inform them of the group's history. (The same *Rocky Mountain News* article reports that *Best Friends* was incorporated as a nonprofit in 1993, that all religious language has been removed from the corporate papers, and that the staff is religiously diverse, including Christians, Jews and Buddhists). (39)

Robert DeGrimston with another version of "Four P" symbol

My research into the current status of the Process Church today revealed that there are/were several groups who are claiming to be reincarnations of the original Process movement, including one group known as "The Society of Processeans" whose web presence now seems to be defunct.

However, one website for the "Gnostic Liberation Front" hosts a web page for a Brother Thomas, a member of the Process who is attempting to reorganize the old membership and also return the group to its early core belief system. Under the banner headline "Calling All Former Processeans," and with the greeting, "As It Is, the Process Church of the Final Judgment is Coming Back!, So Be It," the site contains a few

"testimonials" from original Process members and copies of virtually every Process text ever written. (The site also hosts many great full-color reproductions of some of the original Process magazines). (40)

In Brother Thomas' personal account on his website, he recalls how in 1973 he was given a copy of a Process magazine at a witchcraft store in New Haven, Connecticut. Seeing much that appealed to him in their literature, he traveled to New York City with "the ultimate intent of joining them" and states that he was disappointed when he discovered that the New York Process was none other than Mary Anne DeGrimston's new "Foundation Faith of the Millennium." Determined to locate the original Process Church, he placed an ad in the New York's alternative newspaper *The Village Voice* in 1979, in which he stated his desire to get into contact with former Process members who had not converted to the Foundation Faith, hoping instead to locate Processeans who had remained loyal to Robert DeGrimston and the original Process theology. (At my last visit to the website, Brother Thomas had succeeded in locating many former Processeans, including an original member named Brother Isaiah, with whom I was able to discuss many aspects of The Process religion; for the full text of that interview, see Appendix 4).

What I have also learned from my research is that the various groups now calling themselves "The Process" have beliefs that differ significantly from group to group. Unlike Brother Thomas' group, whose core philosophy is pantheistic and has never involved anything even remotely akin to "the dark arts" (as emphasized to me by Brother Isaiah), another version of the Process seems to be trying to continue to "normalize" the Process' image by stating that their theology is based solidly in standard Christian beliefs, has nothing to do with "the occult," and focuses primarily on a singular belief in Jehovah. (They do, however, still hold the texts of Robert DeGrimston in high regard and considered those to be sacred and central to their philosophies). (41)

As for Robert DeGrimston himself, he apparently now earns a living as a business consultant for a telecommunications company in New York. On first hearing of that information, I wondered if that could really be the case as I thought that DeGrimston must surely be well past retirement age by now. However, a database search of New York consulting firms revealed that a "Robert DeGrimston" does indeed work for a consulting firm in that state. (And I might add yet again how all of the foregoing information tends to demonstrate perfectly that if DeGrimston was actually the leader of a bloodthirsty and criminal Satanic cult as claimed, he rather oddly has chosen to "hide" in plain sight while living what appears to be a perfectly normal life. Go figure). (42)

Robert DeGrimston, quite understandably, refuses to speak with reporters and writers these days, so I was not surprised when my own

letter request to him for a personal interview went unheeded. One can only guess as to what his opinion of some of the more paranoid conspiracy theories that have grown up around the Process would be, but I suspect it would be along the lines of total disbelief and disgust.

Even today, “Satanic cult” hysteria still occasionally raises its ugly head: In 1992, a case of “Satanic panic” occurred in Gilmer, Texas, beginning with the mysterious disappearance of a teenager named Kelly Wilson. Shortly afterward, multiple members of the Kerr family of Gilmer, Texas were arrested on charges that included child molestation, kidnapping, “Satanic ritual abuse,” torture, cannibalism and murder. All of the charges were based primarily on the forced testimony of a six-year old boy who claimed that the Kerr’s were members of a “Satanic cult” who had, among many other detailed and graphic horrors, allegedly raped, tortured, and ritually murdered Kelly Wilson in a Satanic ceremony in the woods. The case turned the entire town into a battleground as suspicious neighbors began to accuse each other of being members of a Satanic cult. Eventually, even one of the town’s top police officers assigned to investigate the case would be accused of being a member of the Satanic cult and indicted for murder. A special prosecutor was appointed, aided by a team that included two fundamentalist Christian “occult crime experts” and two social workers, one whom was a true believer in “Satanic ritual abuse.” Charges were eventually dismissed against all of the suspects at the request of the Texas State Attorney General’s office after that office reached the conclusion that the case had been irreparably damaged by overzealous investigators who were bent on proving that a “Satanic cult” was operating in the area. The disappearance of Kelly Wilson remains unsolved. (43)

In 2004, a Chicago woman -- whose identity has been protected by use of the pseudonym “Elizabeth Gale”-- won $7.35 million, the largest malpractice settlement ever awarded to a single person, for being placed into drug-induced hypnosis and then convinced by her psychiatrist, psychologist and therapists that she had been a “breeder” whose babies were used in ritual sacrifice by a Satanic cult. Hospitalized over eighteen times in the course of twelve years, Ms. Gale allegedly underwent a tubal ligation in order to prevent any more “cult pregnancies,” a procedure that she said was performed with her doctor’s approval. A judge approved the settlement in the lawsuit against her psychiatrist, two of his colleagues and two Chicago area hospitals. (One of her psychiatrists had previously had his medical license temporarily suspended in 1999 after a different woman had made similar accusations against him regarding his having convinced her that she also had been a member of a Satanic cult). (44)

As for Maury Terry, he simply refuses to stop flogging the dead horse: three hours of the April 15, 2004 *A Closer Look* radio show, hosted by Michael Corbin, focused on a discussion of the Process Church,

including the latest revelations concerning the Best Friends Animal Society's known ties to the group, and Terry's unflagging belief in the "global Satanic cult conspiracy." That edition of the *A Closer Look* show devoted a full two hours to an interview with Terry in which he demonstrated that he is still furiously banging away on the Process/Manson/Berkowitz-Satanic-murder-conspiracy drum, along with hinting heavily to listeners that the *Best Friends Animal Society* is *possibly* a front for a new, "undercover" version of the evil, murderous Process Church (His accusations were along the lines of saying that *Best Friends*, while bringing in homeless kittens and puppies through the front door, is probably taking them out the back one to sacrifice them to Satan. But in what appeared to be Terry's recollection of lawsuits gone by, he was quite careful to use the word "allegedly" when discussing his accusations of "Satanic murder" and other crimes involving *Best Friends*). The depth that Terry's conspiratorial reasoning goes to in that radio interview is an absolutely amazing thing to experience. He basically states that *everyone*, from important politicians to writers such as yours truly, are all involved in a grand conspiracy to keep the "truth" about the "evil" Process Church from coming to light and anyone who tries to say anything different is, well, *part of the conspiracy*! (And for your information, Terry also repeatedly warned about possible encounters one may have with "Process apologists" found both in books and on the Internet). (45)

During the course of my research into the *Best Friends* angle of this story, I corresponded regularly with Barbara Williamson, the media relations manager for *Best Friends Animal Society*. Not only was she quite friendly and open while answering my many questions, but she also extended an invitation to me for a personal visit to the *Best Friends* compound in order to take a tour of the grounds and meet with Michael Mountain personally. With real regret, I had to decline that generous offer as other commitments would not allow me to travel at that time, but I was able to interview Michael Mountain by telephone. (See Appendix 5, *Interview with Michael Mountain of Best Friends Animal Society*). Overall, I was impressed by the group's openness and willingness to accommodate my request for information. (And I suppose that it might not have mattered much to the truly paranoid if I *had* actually visited the *Best Friends* sanctuary and reported that nothing was amiss as they would probably just argue that the "evil Satanists" had simply hidden all of the black robes, ritual daggers, sacrificed animals and virgins from my sight while I was there). My personal experiences with *Best Friends* have convinced me that they, like the original Process Church before them, have simply fallen victim to the same ignorance and intolerance of a few paranoid fear-mongers and that they are innocent of any sort of sordid or unlawful activity. (46)

In closing, it is important to note that while the "Satanic panic" phenomenon seems to have died down since it's not-so-humble

beginnings in the 1980's, many people still fervently and enthusiastically believe in the legends and fallacies pointed out above.

As such, it is not a matter of "if" all of this will resurface once again, but rather "when." You and I will be ready for them though.

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See also appendixes 3, 4, 5, and 8 of this book.

Chapter 11

The Summer of Love Breeds a Season of Hate: The Effects of the Manson Murders on Public Perceptions of the Hippie Lifestyle

"You play the game of money. As long as you can sell a newspaper, some sensationalism, and you can laugh at someone and joke at someone and look down at someone, you know. You just sell those newspapers for public opinion, just like you are all hung on public opinion, and none of you have any idea what you are doing. You are just doing what you are doing for the money, for a little bit of attention from someone."

Statement made by Charles Manson,
while testifying at the Tate-LaBianca murder trial

§

"This will be remembered as the first of the acid murders . . . we're on the brink of a whole new concept of violence . . . perpetrated against society by people who have reached a different plateau of reality through LSD."

Statement made by Manson family attorney Paul Fitzgerald, while discussing the Tate-LaBianca murders with the press

§

"Acid is groovy, kill the pigs."

Words allegedly chanted by hippie thrill killers during the 1970 bludgeoning and stabbing murders of the Jeffrey MacDonald family

§

In much the same way as the "Satanic panic" hit in the 1980's, a wave of "hippie cult hysteria" flourished in the wake of the 1969 Manson murders. Subsequently, public perceptions of the hippies as a non-violent, peace-loving subculture began to shift dramatically.

Many hippies who were involved in the original "counterculture" during that time period had stories to tell about negative fallout from a public who had begun to associate the hippie lifestyle with a series of horrifyingly violent, drug-induced crimes that occurred across America toward the end of the 1960's. As a result, the Manson murders, being only

the first to be so publicized, later became linked to a greater cultural fear aided by numerous shocking and widely reported similar crimes. (Along with the Manson case, there were many other grisly and highly publicized murders and other crimes that had either been committed by or linked in the public mind to “hippie” elements or to so-called “drug crazed cultists” living in communal settings).

These events, played for full sensational effect in the media, would occur within such short time frames from each other that for awhile, the public was literally bombarded with a shocking portrait of the hippie community, one that shifted from the old view of hippies as the epitome of passive gentleness into a new, frighteningly savage image.

The fallout was swift and all-encompassing. And in much the same vein, this media-constructed image of the drug-crazed, murderous hippie was no different than the way veterans returning from the Vietnam War would also be stereotyped in the mid-1970’s, both by the press and Hollywood. That exploitation included fostering the image of Vietnam vets as war-traumatized, unstable individuals, likely to snap and go on a violent rampage at any given moment. (I can recall only too well how many television programs and B-movies of that era exploited not only the image of Vietnam vets, but also by catering to public fears about such things as roving bands of “psychopathic” biker gangs, angry black power “militants” with guns, and of course, exploitation films about sex-crazed, blood-thirsty hippies living in spaced-out drug communes).

In the book *Helter Skelter*, prosecutor Vincent Bugliosi tells of this backlash against hippie-types in the aftermath of the Manson case where sensational press coverage laid the murders out in all their gory detail. Bugliosi writes:

> If the press and TV reports were correct, a majority of young people whom the media had lumped together under the label “hippies” disavowed Manson. Many stated that the things he espoused , such as violence, were directly contrary to their beliefs. And more than a few were bitter about the guilt by association. It was almost impossible to hitchhike anymore; one youth told a *New York Times* reporter, “If you’re young, have a beard, or even long hair, motorists look at you as if you’re a ‘kill-crazy cultist’ and jam the gas.” (1)

Immediately after the story of Susan Atkins’ confession to the bloody Tate-LaBianca murders was splashed across the front page of the *Los Angeles Times*, the public perceptions of the flower children began to change. Author Jess Bravin wrote:

> The reaction came down hard on hippies. On page one, the *San Francisco Chronicle* summed it up in a story from Topanga, a place the Family loved: Manson Arrest Reaction: 'The War On The Longhairs.' 'A housewife sees a long-haired hitchhiker, hesitates, and drives by,' the story began. 'A bearded man walks into a store and the clerk asks, half in jest, 'Did you have anything to do with the murders.' *Esquire* later devoted an entire issue to what it called the 'New Evil,' sending writer Gay Talese to the Spahn Ranch and filling out the magazine with articles on witches in Hollywood, Satanic-themed artwork, and musings on the future of California's latest trend. And *Life*, describing what it called Manson's 'blithe and gory crimes,' reported that the prime suspect had 'attuned his concepts of villainy to the childish yearnings of these hippie converts, to their weaknesses and catchwords, their fragmentary sense of religion and enchantment with drugs and idleness, and immersed them in his own ego and idiotic visions of the Apocalypse.' (2)

The use of LSD, a drug that was firmly rooted in the public consciousness as being one of the prime motivating forces behind the hippie movement, had never been viewed as anything but dangerous. But following the Manson murders, LSD developed an even more ominous association. Bravin recounts the following comment from Manson family attorney Paul Fitzgerald:

> "This will be remembered as the first of the acid murders. [W]e're on the brink of a whole new concept of violence [p]erpetrated against society by people who have reached a different plateau of reality through LSD." (3)

However, one of the many ironies of the Manson trial was that the prosecution was put into the position of actually having to *defend* LSD use in order to combat defense assertions that LSD made people crazy and/or could turn ordinary people into killers. (The defense hoped to be able to show that the Manson defendants' use of LSD had affected their minds and as such, they were not responsible for their actions). The prosecution was forced to call expert witnesses who testified that people under the influence of LSD were not normally violent. (4)

The Manson trial lasted for ten months and was a virtual media feeding frenzy almost from day one. That the press focused on the fact that the Manson family was comprised of mostly young hippie flower children who had turned to bloody murder fed the public's general fear of drugged-out hippie "thrill killers" high on LSD. (And as I noted in Chapter 10 of this book, Susan Atkins would later claim that the Manson murders

had been committed in order to "instill fear into the establishment." It can now be argued that their strategy actually succeeded quite well).

The December 12, 1969 issue of *Life Magazine* (titled "The Love and Terror Cult" and including the sub-headings, "The man who was their leader; the charge of multiple murder; the dark edge of hippie life") featured a full front cover photo of what was to become the most widely distributed photograph of Manson and his "hypnotic stare." At the time, *Life Magazine* had a huge distribution, a fact that ensured that the fear Manson inspired could gain entry into virtually every home in America. (5)

Hippies on their way to the Woodstock music festival in August of 1969 recalled passing newsstands with blaring headlines about the bloody Tate murders that had occurred only days before. Later, when the killers were caught and identified as young hippies, the Woodstock generation faced a more hostile than usual public whose fear had been stoked by lurid stories of violence committed by wild-eyed, drugged-out longhairs. Karlene Faith, author of a book about former Manson follower Leslie Van Houten, would write how:

> [T]he Manson murders dominated the California media for over a year. When the accused were found to have come out of a hippie commune, the attention intensified. The media latched on to people's worst fears about hippies and the antiwar movement. By the end of the trial, Manson's murders were touted as a singular milestone in the annals of homicide. (6)

Author Katherine Ramsland, commenting about a series of "hippie murders" that occurred during the 1969-1970 time period, noted how:

> There was already plenty of tension between ordinary people making a living and those who had "dropped out" to get high and find a more communal type of life by rebelling against established traditions. Each group eyed the other with suspicion. Now, people believed, some of those hippies were showing their stripes, their peace-loving slogans notwithstanding. (7)

On December 6, 1969, a mere four months after the Manson murders, four people lost their lives at the Rolling Stones free concert held at the Altamont Speedway near San Francisco. Two of those people died after they were run over and crushed by vehicles while asleep in their sleeping bags and another person drowned; most shockingly of all, Meredith Hunter, an eighteen year old black man, was brutally beaten and stabbed to death by a group of Hell's Angels.

The Hell's Angels, hired by the Rolling Stones to act as concert security in exchange for $500 worth of beer, had also allegedly been given access to multiple tabs of orange sunshine LSD. (As noted in Chapter 12 of this book, many of the Altamont concert attendants said later that this orange sunshine LSD seemed to be "contaminated" and produced a very negative vibe of violence and death).

Medical reports from the show indicate that Altamont was dominated by numerous incidents of violence. Chief among these were altercations between concert goers and the Hell's Angels that occurred throughout the day. (Marty Balin, Jefferson Airplane's lead singer, was knocked unconscious by a Hell's Angel during a scuffle near the stage. Balin had tried to intervene while the Angels were beating a man with pool sticks. When band mate Paul Kantner told the audience what had happened, another Hell's Angel grabbed the microphone and began threatening *him*).

Almost immediately after the Rolling Stones took the stage, another fight broke out, perhaps due to some sort of strange energy, as the band began playing their first song "Sympathy for the Devil." (The band halted the song when they became aware that some sort of violence was happening and Mick Jagger could be heard saying into the microphone, "Something very funny always happens when we start that number." It was near the end of the band's second song that the murder occurred).

In the aftermath, the view held by many was that while the word "Woodstock" stood for all that was positive and good about the hippie subculture, "Altamont" was seen as all that could go wrong. In a very real sense, the event spelled the death knell for the innocence of "flower power," and for many people, Altamont was seen as a sort of "apocalyptic" ending to all of the 60's peace and love vibrations.

As noted, the Manson case was not the only blow to the image of hippies as a peace-loving community as other murders, often dubbed by the press as "hippie cult murders," took place very close to the same time period:

On February 17, 1970 in North Carolina, just six months after the Manson murders, Army officer Jeffrey MacDonald claimed to have been attacked in his home at the Fort Bragg military base by a group of four hippies who were high on LSD. MacDonald would later tell investigators that after being awakened by his wife's screams to find intruders in his house, he was stabbed and knocked unconscious and that three male members of a hippie cult then viscously murdered his pregnant wife and two young daughters. All of this allegedly occurred while a lone female hippie with long blond hair and carrying a lighted candle, stood by

chanting, “Acid is groovy, kill the pigs.” (The case had many striking parallels to the Manson murders, including alleged “crazed hippie” perpetrators; the savage amount of “overkill” inflicted on the victims; the writing of the word “pig” on the walls of the MacDonald home in the victim’s own blood; and the fact that Colette MacDonald, like Manson murder victim Sharon Tate, was pregnant at the time she was murdered). Although years later MacDonald would be tried and convicted for the murders himself, in the mind of the public, these crimes remained linked to “drug-crazed hippie cult killers.” (8)

On July 13, 1970, a hippie hitchhiker named Stanley Dean Baker was arrested in California for the murder of a Montana man who had stopped to give him a ride. According to police, Baker admitted that he had shot the man to death and then cannibalized the body. (In fact, Baker admitted to cutting out and eating the victim’s heart and also had bones from the man’s fingers in his pocket when apprehended). Baker was branded a “hippie Satanist” by the popular press because he had both a recipe for LSD and a copy of *The Satanic Bible* in his possession when he was arrested. While Baker would later tell both law enforcement officials and fellow inmates that he had participated in a “blood drinking cult” in Wyoming, he later confessed that his crimes were actually the result of his drug use and had nothing to do with any involvement with satanism. (9)

Three months later, on October 19, 1970, firemen in Santa Cruz, California, responding to a fire at an upscale home in the Soquel area of the city, found five bodies floating in the home’s swimming pool, all dead from gunshot wounds to the back of the head. The victims included Dr. Victor Ohta, his wife and two sons, and Dr. Ohta’s secretary.

A note left by the killer on Dr. Ohta’s car threatened death to any “persons who misuses the natural environment or destroys same” by the “People of the Free Universe.” The note ended with a reference to the four knight cards of the tarot deck.

Within days, police investigators began targeting suspects in the Santa Cruz hippie community and a major rift between the hippies and police developed. In a newspaper article, a relative of one of the victims suggested that the murders could only have been committed by a “Manson-type cult.” Soon after that statement, a local hippie hangout received several bomb threats. A reporter for the *Santa Cruz Sentinel* wrote that:

> The Soquel massacre, steeped in mysticism and stamped with a clear warning that other similar attacks might follow, has chilled the marrow of the established community . . . hippie-types, for their part, fear indiscriminate vigilante retaliation against innocent members of their culture. (10)

What may not be as well known is the fact that members of the local hippie community actually led the police to John Linley Frazier, a paranoid hippie loner who used LSD and mescaline and who was apparently obsessed with both ecology and aspects of the occult. Frazier had been kicked out of several Santa Cruz area hippie communes for his bizarre behavior and was living alone in a small cabin near the Ohta home at the time of the murders. (He was tried and convicted of the murders and given the death penalty, a sentence that was later commuted to life in prison after the death penalty was ruled unconstitutional).

Almost simultaneously (beginning on October 13, 1972, in Felton, California), hippie-type Herbert Williams Mullin committed the first of thirteen murders, carried out in the belief that in doing so, he would save California from a cataclysmic earthquake. Mullin was a paranoid schizophrenic who had been in and out of mental hospitals all of his life, but who would later be judged legally sane at his murder trial. His history of mental illness notwithstanding, Mullin was depicted in the press as just another burned-out hippie whose mind had been fried by drug use, as Mullin was a known LSD user. (One hippie later recalled that while in his presence, Mullin had ingested a whopping ten hits of LSD all at once). The District Attorney assigned to prosecuting the case was quoted as saying, “This is the result of people flipping out, and people taking drugs, and people doing their own thing.”

Mullin’s series of murders took place near Santa Cruz where many hippie communes flourished. The aftermath of the murders served to add more paranoia and mistrust towards hippies in the public mind, even though Mullin had actually killed several “hippie types” himself and would later claim to hate hippies. (11)

Other lesser know horror stories about so-called “LSD murders” also began to take their toll on the image of the hippie movement. Tales of alleged LSD-fueled violence were sensationalized in virtually every newspaper and television screen in America, both directly and indirectly blaming psychedelic drugs and the hippie lifestyle for violence: sponsors of a New York state bill to increase the penalties for possession of LSD cited one newspaper story as an example of the LSD-fueled hippie menace. In this story, it was reported that Stephen Kessler, a thirty-two year old Harvard graduate student and ex-mental patient who had committed a brutal murder, claimed to have been “flying on LSD for three days” and that he could not remember anything about the homicide. Law enforcement officers promptly labeled this case an “LSD murder.” (The newspaper headlines declared Kessler to be a “Mad LSD Slayer” and “LSD Killer”). At Kessler’s trial, psychiatrists testified that he actually suffered from chronic paranoid schizophrenia. He was found not guilty by reason of insanity with the issue of his use of LSD never being raised or

corrected in the public mind. (In fact, it was later disclosed that Kessler had not used LSD for a whole month prior to the murder). (12)

Several urban legends have been spawned that further illustrate the fear that the public has of the drug-crazed hippie killer, one of which is the tale of the "Hippie Babysitter." According to the *Snopes Urban Legend Reference Pages*, the basic story goes like this:

> A couple leaves their infant in the charge of a teenage, hippie-type girl while they go out on the town for the evening. When the mother phones home a few hours later to check up on things, the babysitter informs her that everything is fine and that she has put the turkey in the oven. A few moments later the couple recalls that they left no turkey at home; they rush home and find that the babysitter, high on LSD, has cooked their baby in the oven. (13)

Other urban legends depicting the alleged sinister motives of hippies and the dangers of LSD use include the tales of "Blue Star Acid," where paper rub-on "tattoos" featuring cartoon characters laced with LSD were supposedly being handed out to school children by evil hippie drug dealers; (the drug is allegedly absorbed through the skin simply by handling the paper or pressing it onto wet skin). And then there is the infamous tale of two hippie youths who, after ingesting LSD, stare at the sun until they go blind. (The latter story actually appeared as serious reporting in a several national newspapers).

From almost the beginning, Hollywood also got in on the action and produced a number of extremely lurid hippie exploitation films masquerading as cautionary public service announcements, but which were in fact aimed directly at feeding a morbid public appetite while pretending to take a moral stance. Often depicting drug-crazed hippies living and freaking out in "Manson family" style communes, such films as *The Hallucination Generation* (1967) and *Riot on Sunset Strip* (1967) depicted "hippie" youths running wild in an orgy of group sex, drugs, crime and even murder.

The Manson murders were also the subject of several ultra-low budget movies that were quickly churned out in the wake of the murders in order to cash in on the "killer hippie cult" hysteria. A short list of those films would include: *The Other Side of Madness* (also known as *The Helter Skelter Murders*), a sleazy 1970 film produced in record time, appearing almost immediately after the arrest of the Manson family. *The Helter Skelter Murders* was a blatant attempt to cash in on all the lurid publicity while claiming to depict the "true story" of the Manson murders. (The movie was shot on several authentic locations and features a

dramatization of Manson's "Helter Skelter" race war. Also includes one of Manson's own songs, "Mechanical Man" in the score); the 1971 film *Snuff* (later renamed *Slaughter*) in which a bearded and very creepy Manson-like cult leader uses hypnosis on young girls in order to orchestrate a series of murders; *I Drink Your Blood*, a 1971 film about a cult of homicidal, acid-dropping, devil-worshipping hippies whose Manson-esque leader utters the classic line, "Let it be known, sons and daughters, that Satan was an acid head." (From the press-book accompanying the release of *I Drink Your Blood*, we find the warning "Did you ever imagine what would happen if your community were invaded by hippies? You can now see what can happen to a town when hippies go wild!" This film has been humorously described by one reviewer as "the quintessential tale of a group of Satan-worshipping hippies who ingest meat pies contaminated by the blood of a rabid dog and go on a murder spree"). Finally, we have *The Love Thrill Murders* (1971), a soft-core porn film that features actor Troy Donahue as "Moon," a violence-obsessed, Manson-clone who is the leader of a murderous Jesus freak hippie cult in New York City's Greenwich Village. High marks for negative public influence would also have to go to both the 1972 documentary film *Manson* by Laurence Merrick and Robert Hendrickson and the 1976 made-for-television movie, *Helter Skelter*. While Merrick and Hendrickson's *Manson* was less exploitative than its fictional Hollywood counterpart, *Helter Skelter*, both managed to scare the hell out of the general public. (For a list of other notable hippie exploitation films and/or movies that contain themes directly inspired by the Manson murders, see Appendix 6, *List of Hippie Exploitation and Manson-Inspired Films*).

In addition to the film exploitation of the Manson murders, many magazine articles and books about the case followed quickly on the heels of the actual events and would also fuel the general public fear. Most notable of these was the true crime novel *Helter Skelter* (first published in 1974) in which the murders were not only graphically detailed, but also where prosecutor Vincent Bugliosi seldom missed a chance to strongly moralize against the hippie lifestyle in general, to a large extent, blaming the excesses of the counter culture for producing the likes of Charles Manson and his family. Bugliosi's book (and the two television miniseries it would later spawn) would not only exploit the hippie image, but would also commercialize the fear that the Manson murders and similar crimes had spread. But the truth be known, many of the more gruesome "facts" presented by Bugliosi -- much of it drawn from the confessions and testimony of the killers themselves -- would later prove to have been based on embellishments made by Manson family members who wanted to shock the general public as much as possible. (A few examples of this would include the supposed death list of Hollywood celebrities that members of the Manson family claimed they had plans to kill; the false assertion made by family member Steve Grogan that he had cut murder victim Donald "Shorty" Shea into nine pieces or the highly suspect claim

made by a prison informer that Susan Atkins said she had actually tasted Sharon Tate's blood which later proved to be just another example of Atkins' propensity for braggadocio). Author Karlene Faith noted that:

> After successfully prosecuting four of the accused, Los Angeles District Attorney Vincent Bugliosi wrote a mass-market novel-like book (*Helter Skelter*) about the murders. At the time, its cover made the promise, "No matter how much you think you know about the Manson case, this incredible book will shock you." It was a best-seller, and is still in print today, replete with inaccuracies due to the defendants' false testimony in court and their own propagation of sensationalized myths. One reviewer describes this book as "a morality play of the highest order, with the crusading prosecutor battling a demonic Manson on one hand and the bumbling of the Los Angeles Police Department (LAPD) on the other. One of Manson's messages, like St. Augustine's, was the he (and everyone) represented the perfect dialectic of God and Devil, life and death, good and evil, sacred and profane. The symbolism was perfectly geared to a Hollywood sensibility. Through the lenses of the prosecutor, a woefully tragic set of murders became mythic owing to their perversely formulaic entertainment value. Bugliosi went on to oversee the 1976 CBS-TV version of his story, and to make $2500 per speech (a large sum at the time) on the lecture circuit. (14)

In part, public hysteria about the hippie movement had as much to do with the explosion of huge numbers of hippie youth communes as did films and books with their garish tales about sex orgies and rampant drug use. Although communal living has a long history in other countries, such living arrangements were a relatively new phenomenon in America and in the mid to late 60's, were to be found almost exclusively in the hippie subculture. During that time, the common public perception (again, due to media exploitation) was basically a belief that the hippie communes were all dens of rampant drug use, free love, and general immorality, but history shows a far more diverse picture than what the stereotype suggests. Many communes were founded on a religious basis or with an emphasis on spirituality and very disciplined lifestyles. Others were simply created in the search for a Utopian society.

In 1970, the Manson family's own communal lifestyle was the subject of a detailed study conducted by Dr. David E. Smith, M.D. and Alan J. Rose of the Haight Asbury Free Clinic; members of the Manson group often visited the clinic in order to receive medical treatment for sexually transmitted diseases. (15)

In this paper, the authors write that:

> [T]hrough the national media, the dominant culture in the United States has been made aware of a new style of commune which has evolved primarily in America's "hippie subculture." . . . These "hippie" communes can be categorized into six general types Crash Pad Type, Drug and Non-Drug Family Type, Drug and Non-Drug Marriage Type, and Self-Contained Rural Type . . . The common denominators in this type of commune are polygamous sexual practices involving all members of [the] group and cooperative child rearing. Following the preparation of this manuscript, the central figure in this report, Charles Manson, was arrested in connection with the Sharon Tate murders. However, it would be impudent to comment on the murders until Manson's trial has been completed. The "group marriage" is not new, of course, and has been practiced by various societies throughout history. Middle class white American youth participating in a group marriage is relatively new, however, particularly in that it represents a direct affront to the dominant culture's expressed moral code.

The authors also described Manson as "a "father figure" and "a 35-year-old white male with a past history of involvement with the law." They further noted that:

> Manson was thirty-five years of age, and had no college education. He was an extroverted, persuasive individual who served as absolute ruler of the group marriage commune. What he sanctioned was approved by the rest of the group, but what he disapproved was forbidden. (16)

The media made much out of the fact that a group of hippie youths and flower children, mostly comprised of young women, had allowed themselves to became involved with such a "Mephistophelean guru," as prosecutor Vincent Bugliosi was to later label Manson, and that those same followers so fiercely defended Manson after his arrest, a fact that seemed to call into question all that everyone knew about the counterculture. A full study of the psychology behind such thinking on both sides of the issue is beyond the scope of this article, but my point is that, in the public mind, the Manson case (and others similar to it) was and still is, touted by detractors of the hippie movement as the ultimate "I told you so" moral to the story for those who had embraced the hippie lifestyle.

However, such a perception is not quite the knockout punch it may appear to be as many residents of the Haight during that time period will tell you that Manson was only one of hundreds of such anti-establishment, LSD and mysticism philosophizers who frequented that scene. Many of these self-styled gurus were a welcomed part of the landscape and for the greater part, never betrayed any of the sometimes naïve trust placed in them by idealistic young hippies, most who thirsted for the same intense spiritual awareness and truth experienced while under the influence of psychedelics. (My research has turned up no other example of hippie "street gurus" from that era whom exploited others in such a horrendous manner and the Manson case appears to be completely unique in that sense). The fact that Manson turned out to be a person who ultimately involved his followers in violence is the real tragedy. And it is important to note that Manson did not show up on that scene handing out tabs of acid and knives while preaching violence to young hippies; his philosophical rap pretty much matched that of other street gurus at the time and the descent into an Apocalyptic vision of death and war only came along much later on.

Many of the communes formed in the 60's were often lead by a charismatic leader, a fact that seemed to determine whether or not a particular commune would survive the tests of time. And you might be surprised to learn, as I eventually did, that quite a few communes from the 60's not only survived, but are still thriving today. And while many (perhaps most) of them did indeed eventually fall apart -- often due to the drug excesses of their members -- quite a few (numbering in the hundreds) were and still are highly successful, among them the Morningstar Ranch, The Hog Farm, the Twin Oaks Intentional Community, and one group known simply as "The Farm."

The Farm, one of the most successful of the hippie communes, was started in the rugged wilds of Summertown, Tennessee. Founded in 1971, The Farm went on to become the largest hippie commune in North America, peaking out at around 1500 people in 1980. (As of this writing, its current population stood at about 200 folks). This group pioneered many aspects of the vegetarian diet, techniques for modern midwifery and home birth, and were very active in working towards methods for alternative energy.

However, public perceptions about hippie communes during the 1960's (and even today) was that of groups of lazy, dirty hippies lying around smoking marijuana while collecting their welfare checks. I'm in my late 40's now and when I was a teenager, I spent the summer of 1972 living on a small hippie commune in the mountains of North Carolina and the rule of law there was that if you didn't work, you didn't eat. There were no welfare checks or Manson family-style "garbage runs" in that group, but there was plenty of hard work caring for a large vegetable garden (which

naturally, included a substantial crop of marijuana) and splitting loads of firewood to sell. And members of the commune often pitched in to help other "non-hippie" farmers and neighbors when they were short-handed, eventually earning the sometimes-begrudging respect from those people.

But to be completely honest, not all communes lived up to such noble standards and there were actually quite a few groups that were little more than blights on the communities that they inhabited. Or worse yet, communes that were weird beyond belief. A perfect example of the latter case was part of the subject of an article written by R. Stuart for a 2002 *Multidisciplinary Association for Psychedelic Studies* newsletter. In an article titled *Entheogenic Sects and Psychedelic Religions*, Stuart discusses various psychedelic religions founded in the United States, including those that involved communal living arrangements and writes that:

> In the late 1960s near Los Angeles, a group had the LSD-inspired belief that all life had equal value. They became fruitarians who ate only fruit that had fallen to the ground. Later, LSD visions revealed that God existed on Earth incarnate in dogs, and that all of humanity's problems were caused by the mistreatment of "man's best friend." Members of the Dog Commune herded dogs, raided animal shelters to liberate their canine deities, and were among the first animal rights groups in the United States to try to stop exploitation of dogs in scientific experiments. (17)

One really needs no additional evidence that not all LSD-inspired visions are as profound as they may at first seem, especially if we assume that the "Dog Commune" was awed by the fact that "god" spelled backward is "dog" when reaching the spiritual conclusions that they did. And while the intentions of a hippie group such as the Dog Commune seems to have been mostly benign and benevolent enough, I can't help but try to imagine what it would have been like to be the up-tight, straight-laced, average-Joe citizens who were probably living next door to them.

Another controversial hippie group was the "Lyman Family" which operated a successful commune in Boston, Massachusetts known as the Fort Hill community. This group was led by folk musician Mel Lyman, who supposedly, in a Manson-like fashion, had declared himself to be God. (In his book *The Autobiography of a World Savior*, Lyman claimed that he came from another planet and had been sent to Earth to restore humanity to its original balance). (18)

In 1971, the Lyman Family would come under attack by one of the counter culture's very own voices: the fledgling music magazine *Rolling*

Stone, usually a staid bastion of support for all things relating to hippie culture. *Rolling Stone* printed a scathing and highly critical two-part cover story written by David Felton about the Lyman Family commune. In that article, Felton charged that Mel Lyman was a Charles Manson-like leader who controlled his followers though psychedelic drugs, mind control and fear. (It has been observed that LSD can make the person under its influence vulnerable to the influence of a second party. In Felton's story -- and later in a full-length book -- he used the expression "acid fascism" to describe how psychedelic users were often so open to suggestion that they could be exploited by unprincipled persons, the Charles Manson case being the most classic example of this). (19)

Another article about the Lyman Family that appeared in the *Boston Phoenix* newspaper also raised the specter of the Manson family, noting that:

> Despite the obvious material gains of the communards -- or perhaps because of them -- they came under increasing attack. Only a couple of years earlier, the nation had been horrified by the ritual murders committed on the West Coast by communal disciples of Charles Manson. By 1971, a grim skepticism about alternative lifestyles had permeated America. Critics of Fort Hill life began to suggest that Lyman was the Manson-like center of a dangerous personality cult. (20)

Members of the Lyman commune, like the Process Church before them, did little at the time to quash the sordid speculation: it was reported by several people that the group paid homage to Charles Manson by keeping a poster of him hung on the wall under which they placed a vase full of fresh flowers daily. And according to another source, Manson family member Lynnette "Squeaky" Fromme used to visit and occasionally stay with Lyman in a home he owned in Los Angeles and that Manson and Lyman corresponded with each other for a brief period. Jim Kweskin, a member of the Lyman family, who, upon learning that his group had been compared to Manson's, jokingly quipped that:

> "The Manson family preached peace and love and went around killing people. We don't preach peace and love." (21)

And while most of the charges leveled at the Lyman Family would eventually prove to have been just so much hype -- even *Rolling Stone* would later admit later that Felton's story had been mostly an exaggeration -- the negative association with the Manson family would continue to haunt them for many years.

As of 1997, the Lyman group was still together, having amassed quite a sizeable fortune through real estate holdings and a home remodeling business. (Mel Lyman died in 1978 under circumstances that still remain a mystery). (22)

Another hippie phenomenon that arose out of the counterculture and which would also suffer from associations to "drug crazed cultists" was the so-called "Jesus freak" movement of the late 1960's and early 1970's. (The Jesus freak phenomenon was a cultural happening that I was able to observe up close and personal as I watched several of my own relatives and siblings, former hippies all, get sucked into the whole "hippies turned-on to Jesus" movement. The Jesus freak trend was at the forefront of what would later blossom into yet another major cultural icon of fear, that being the phalanx of insidious "brainwashing religious cults" that flourished from their beginnings in the early 1970's all the way into present times. Many hippies and other idealistic young people seeking a new spirituality were lured into these groups, many of which were -- or later became -- genuinely dangerous).

Known originally as "The Jesus Movement" or "The Jesus People," Jesus freaks described themselves as a "counter-counter-cultural movement." Jesus freaks were primarily hippies who had become disenchanted with certain aspects of the hippie value system and who sought to combine the peace and love of the hippie movement with old-time Christian evangelism. (While the name "Jesus freak" was originally coined as a derogatory label by other hippies -- the term "freak" being a common hippie description of anyone obsessed with a certain type of mind trip -- the moniker was soon proudly adopted by the Jesus People themselves). (23)

Like a great many things related to the hippies, the roots of the Jesus freak movement had its genesis in San Francisco's Haight Ashbury district where in 1967 Christian evangelical missions such as "The Living Room" were opened in small storefronts in the hippie business districts. Many of these "psychedelic evangelical" groups served as temporary shelters for the multitude of young hippies who had come to San Francisco and other major cities to join in the flower power vibe, only to find themselves homeless and living on the streets. (24)

As noted, the Jesus freaks kept the same style, dress, and language of the hippies, but changed such hippie ideas as "free love" to "free love of God" and brotherly love of other people. (A famous Jesus freak motto was "One Way," a term that sought to remove focus away from the individual, as the original hippie movement tended to focus on, and instead shifted one's consciousness towards a love of Jesus). (25)

Additionally, the birth of so-called “Christian rock,” the combination of rock music and Christian gospel, was an original product of the Jesus freak movement. Major examples of this were those films and Broadway plays that featured Jesus freak soundtracks and themes, such as *Jesus Christ Superstar* and *Godspell*. (The music created within the Jesus freak movement has now morphed into what is the contemporary Christian music of today). (26)

Many hippies who became Jesus freaks had sought out the Jesus movement after experiencing either bad drug freak-outs or in some cases, because they were seeking the same sort of positive mystical and religious experience that they had encountered under the influence of psychedelic drugs, such as LSD. In many cases, what they sought was to substitute their personal drug experiences for “getting high on Jesus.” (It should be noted that while most of the Jesus freak groups chose to eschew the use of drugs, many did not and/or its members just continued to use drugs on the sly. Hippies who gravitated toward the Jesus freak movement also tended to remain somewhat anti-establishment to some degree).

The Jesus freak phenomenon began to receive major publicity in America beginning around 1970 with the press reporting such events as hippies being baptized in rivers or in the ocean, Jesus freaks acting as tuned-in counterculture street preachers, and the publishing of hippie Christian newsletters. (Those newsletters were laid out in the style of the counterculture’s own “underground” newspapers, complete with psychedelic graphics and language. The use of elements of psychedelia to attract hippie followers and converts became a popular tactic practiced by many of the so-called “cults” that sprang up in the late 60’s and early 70’s, most notably, by the Hare Krishnas and to a lesser extent, Sun Myung Moon’s Unification Church). (27)

But the Jesus freak movement was not without controversy. Many of these groups would later become identified with Manson-like beliefs about a coming Apocalyptic doomsday, with a few of these groups espousing concepts that even rivaled the Process’ belief in a “Final Judgment” and Manson’s “Helter Skelter” for out-and-out unadulterated weirdness.

One major strange influence on both the Jesus freak movement and fundamentalist Christianity was author Hal Lindsey’s series of books about a coming Apocalypse and the rise of the Antichrist as prophesized in the Christian Bible. This series began with the 1970 book *The Late Great Planet Earth*, a tale that sought to meld “end of the world” Biblical prophecy with world political events current at the time the book was written.

Lindsey, a conservative Christian fundamentalist, published *The Late Great Planet Earth* at the height of the Cold War, warning that Biblical prophecy pointed toward an invasion of Israel by the former Soviet Union, an act that he believed would trigger the Battle of Armageddon in the form of World War III, the last war on the face of the earth.

The Late Great Planet Earth, written in a style that used common language and which read almost like an action novel, became the bestselling book of the decade, with over 15 million copies sold. It also launched an intense modern interest and belief among both Jesus freaks and fundamentalist Christians about a violent Apocalyptic end to the world, an event that Lindsey's book suggested was actually quite imminent. (In the book, Lindsey prophesizes that there will be a period of great tribulation with plagues, wars, and famines and that Jesus Christ will then appear for the promised "Rapture," lifting up to heaven all those who believe in him, leaving the rest of humanity to suffer through seven more years of tribulation under the rule of the Antichrist). (28)

Lindsey next published *Satan Is Alive and Well on Planet Earth*, a book that warned against "occult influences" present in the world. Lindsey (much like Ed Sanders before him) alleges that there were active Satanic hippie communes afoot practicing such things as the ritual sacrifice of animals where the blood was drained and mixed with LSD in a cauldron to be used as a drink during occult rituals that involved "sexual deviation, pagan ceremonies, and rites which defy imagination." Lindsey also hinted that the practices of these alleged Satanic hippie cults might have also crossed into the realm of human sacrifice by trotting out the cases of Stanley Dean Baker and the Manson Family. That book also strongly implied that the Antichrist might be living among us now and that the triggering of Armageddon (perhaps in the form of a thermonuclear war with the former Soviet Union) was only awaiting the right series of events to be set into motion. (29)

Lindsey found the basis for most of the information for his prophecies in the Christian Bible's book of *Matthew* and the book of *Revelation*. (And yes, if you are noticing the similarities between all of this and the philosophies espoused in both the Process Church's belief in a "Final Judgment" and the Manson family's assertion that Helter Skelter was only awaiting the right spark to ignite a final, bloody war, you are definitely paying attention).

The subsequent formation of Jesus freak communes in some rural communities, many of them who embraced Apocalyptic beliefs similar to Hal Lindsey's, were not always as well received as one might imagine a group of young Christians might have been The negative fallout from media images and stories of a bible-obsessed Manson family and a scripture-quoting "Satanist" Process Church had led to much public

mistrust and fear. And that fear was in turn transferred straight to the Jesus freak communes by way of a generalized suspicion and mistrust of those in the Jesus freak movement who were, for the most part, very sincere in their Christian beliefs, but who also had the same outward appearances as any of the other “long haired drug cultists” that were being reported in the press. (30)

Adding fuel to this general fear and suspicion were such notorious Jesus freak groups as The Children of God, a weird group of hippie Christians who very closely fit the stereotyped image of a brainwashing cult (and who were also at times mistakenly believed to be comprised of remnants of the original Manson family, both by other hippies and by the general public).

Formed in 1968 and led by a charismatic leader named David Berg (a.k.a. “Moses”) the Children of God -- sometimes known as “The Family of Love” or simply as “The Family”-- in many ways epitomized the stereotypical image of hippie Jesus freaks, espousing a combination of Christian evangelism, the counterculture revolutionary ideal and sexual freedom. They also preached a doom-and-gloom Apocalyptic theology that included the belief that California would be devastated by a major earthquake, with the entire state sliding into the sea and later, that all of the United States would be destroyed by the comet Kohoutek in 1974.

The Children of God were often to be encountered during the early 1970’s -- even by this author as a young hippie teenager -- encamped by their psychedelic school buses at outdoor rock concerts where they would hand out free food while seeking to recruit new members. Their reputation for being a “cult” was well established, even in the hippie communities I was associated with. (And I can recall quite vividly how I was strenuously warned by several hippie “elders” to stay away from them as they were considered to be a “Manson-type” group).

By 1974, the Children of God were in trouble with the law and faced charges that included tax evasion, kidnapping and assault. They were also eventually embroiled in even more scandal when female members were accused of using sex to entice men who were not part of the movement in order to convert them into cult members (a form of religious recruitment that Berg called “flirty fishing”). (31)

But this general attitude of mistrust by rural locals was by no means exclusive to hippie Jesus freak communes, but rather was extended to *all* communes in general, which in many cases, the local populace had been led to believe were nothing less than dens of iniquity and general wickedness, populated by dirty, crazy hippies on drugs.

In the introduction to his book on the hippie communes of the 1960's, author Timothy Miller comments on the "out-of-this-world" publicity that seemed to dominate most of the media attention given to communal living in general during the 60's, writing that:

> Both scholars and reporters embodied in their work a great range of points of view, from favorable to severely hostile, with a great many somewhere in the bemused middle ("I can't quite believe all this!"). A good many of these works were sensationalistic, often focusing breathlessly on the casual nudity that frequently prevailed at the counter-cultural communities or on the use of psychedelics and other controlled substances that was so popular among communal and non-communal hippies alike. (32)

And regarding the effects of the media hype on public perceptions of what actually went on inside a typical hippie commune, Miller also states that:

> Sensationalism, then as now, was the order of the day for any self-respecting news outlet; so much of the coverage focused on nudity and drug use, real or rumored, and thus helped to feed the local hostility toward communes that broke out so often. (33)

It is important to understand that the true spirit that drove the counterculture to break free from the establishment's old ideas of how to live was based firmly in the desire among hippies to form their *own* societies with their *own* standards of living that more closely reflected the hippie value system. Communes were the most logical next step toward breaking free of an establishment that was viewed by many as having proved that it was corrupt, broken-down, and past its prime.

And it is not surprising that to most of middle class, homogenized America of that period, the idea of hippies participating in such "exotic" experiments as communal living and group marriage was very much seen as a direct threat to their way of life, and as noted in the Haight Ashbury Free Clinic study cited earlier, this was primarily because such activity represented (and to a large degree, *still* represents) a form of "deviancy" that directly threatens middle class notions of "normalcy" and "morality." That certain aspects of the hippie lifestyle were so misunderstood and that the media sought to engage in such blatant fear-mongering at the hippies' expense can, to some degree, be seen almost as a normal reaction on the part of "straight" society.

Author Rosemary Baer, whose husband was a juror during the Manson murder trial, would later write that:

> The Tate-LaBianca case, it has been said, is not so much a trial of four defendants accused of seven and a half murders, as [much as it is] a trial of the long-haired, loose-living, group-sex, drug-oriented, hippie subculture by the established culture of our society. (34)

And to further illustrate just how much the image of the "crazed hippie cultist" had colored the minds of "normal" society, consider the following from a 1996 interview with a former communard at Black Bear Ranch:

> Simple rumors and stereotypes greeted the communal pioneers in a great many places. At Black Bear Ranch the original settlers had little contact with the scattered local residents, but years later, when tensions had eased, an early communard asked a neighbor, "What did people think about us when we first came up there?" The two-word answer: "Charles Manson." (35)

To be sure, the neighbors living near many of America's hippie communes were (at first) often less than happy to have them there, an attitude that stemmed from the obvious lifestyle differences as much as anything. And for the greater part, the hostility encountered by longhaired communards came in the form of dirty looks, unkind words, and police harassment with some businesses actually posting "Hippies Not Welcome" signs. But occasionally, situations *did* erupt into outright violence. One of the worst examples of this sort of aggression happened to various inhabitants of the many hippie communes established in Taos, New Mexico (the place where Manson girl Linda Kasabian would flee to three days after the murders occurred). Beginning in the late 1960's, a huge hippie invasion of Taos had begun, much to the resentment of the entrenched locals. Author Timothy Miller writes:

> The following are just a few of the many instances of violence that occurred over a short span of time in 1969 and 1970: The Volkswagen van of a commune was dynamited by night; later a building on the property was burned to the ground. Hippies were brutally beaten up on the street on many occasions. A hitchhiking longhair was sentenced to jail for possession of a "concealed weapon" -- a tiny pocketknife. Vehicles were shot up in various situations. Anonymous phone calls threatened arson and murder. A hippie woman was gang-raped. A macrobiotic restaurant was destroyed. A sign appeared on a Taos

> building: “The only good hippie is a dead hippie. Kill.” . . . The nadir of the conflict was the murder of Michael Press, a hip resident of the Kingdom of Heaven commune at Guadalupita, New Mexico on August 5, 1970, and, on that day and the next, the beating of three other members and [the] triple rape of yet another. (36)

In the case of the murder noted above, the killers were only given light sentences on a reduced charge, further illustrating just how deep the negative emotions against the hippies living there ran.

But the backlash against hippies in the wake of the Manson murders and the similar crimes and incidents noted above was by no means confined to such hippie bastions as California and New Mexico. Media sensationalism injected the new image of hippies as drugged-out murderers into the public consciousness with a powerful intensity. And the use of that image as a propaganda tool seemed to be in full force and effect all across America. Author Karlene Faith writes:

> [R]everbarations from the Manson murders affected the lives of counterculture people throughout California and beyond. Since Manson and his followers were reasonably perceived to be hippies, all hippies became suspect and ready targets for disdain and harassment. After the crime, anyone with long hair driving a Volkswagen bus, the hippie vehicle of choice, stood a good chance of being pulled over by the police . . . The “dirty hippie” stigma was radically intensified, as was adult contempt for youthful idealism . . . The fear and harassment of hippies that occurred after the crimes was as destructive to healthy communes as it was to those already dysfunctional. It was as if the dominant culture, in cahoots with the media, had been waiting for the Manson “family” to happen so that they would have “proof” that the hippie movement was no good. The antagonism between hippies and “straight” society was based on their antithetical values. In the context of social disruptions the Manson murders were a convenient excuse for a backlash. Parents were warning their hippie kids, “See what could happen to you?” (37)

In a 1969 *Time Magazine* article about the Manson murders, a Dr. Lewis Yablonsky was quoted as saying that he “believes that there has been far more violence among the hippies than most people realize,” stating further that:

> There has always been a potential for murder . . . [M]any hippies are socially almost dead inside. Some require massive emotions to feel anything at all. They need bizarre, intensive acts to feel alive -- sexual acts, acts of violence, nudity, every kind of Dionysian thrill. (38)

The hippie movement today has mostly recovered from the liability left behind by groups like the Manson family and from once having been associated with such drug violence and other negative stereotypes. And the repeat of a similar “hippie” crime like the Manson murders, occurring during such a pivotal point in “hippie history,” seems an unlikely event.

But you can be assured that there are probably still a few people around who simply refuse to let go of the idea that experimenting with strange drugs, practicing free love and living freaky lifestyles were somehow to blame for such horrors. Hopefully, similar hysteria will be recognized for what it is the next time around.

Part III:

Conspiracy

Chapter 12

Project Mind Kontrol: Did the U.S. Government Actually Create Programmed Assassins?

"The dream of every leader, whether a tyrannical despot or a benign prophet, is to regulate the behavior of his people."

Colin Blakemore from *Mechanics of the Mind*

§

Call Waiting

One of my favorite movies is the 1970's spy thriller *Telefon*. In this film, the KGB has hypnotized Russian agents to carry out assassinations and acts of terrorism, prior to committing suicide on completion of their programmed mission. These individuals have been programmed to react when the lines of a Robert Frost poem are recited to them over the telephone. Placed all over America as "sleepers," these robot-assassins live out their lives believing they are ordinary Americans, until the fateful moment when the telephone rings and a voice begins to recite, "The woods are lovely, dark and deep, but I have promises to keep and miles to go before I sleep. Remember, comrade, miles to go before you sleep."

All of this takes place without the programmed subjects having any knowledge that they are mind-controlled.

Pure Hollywood fantasy and a paranoid conspiracy theory, right?

Yes. No. Maybe.

I admit that I am split on whether or not I really believe in such a thing as a mind controlled, programmed assassin. A part of me refuses to accept that this concept is anything more than an irrational fear and a good, but slightly paranoid, Cold War-type plot for a movie like *Telefon*.

Then there is another part of me that looks at the information about Project MKULTRA pried out of the CIA via the Freedom of Information Act and I somehow can't quite bring myself to dismiss the idea as just mere concept.

We now have substantiated proof that the CIA was working on projects to control human behavior. And given the history of the agency as revealed in once classified documents, it is safe to say that the CIA would

have had a great interest in creating the perfect agent: one who didn't know he/she *was* an agent. One who was *mind-controlled*. (In the book *The Control of Candy Jones*, author Donald Bain tells the story of Candy Jones, a leading New York fashion model whose story is perhaps one of the best documented cases of successful mind-control by the CIA via drugs, hypnosis and intensive programming; Ms. Jones underwent hypnotic regression therapy after exhibiting disturbing personality shifts and eventually the truth of what had happened to her emerged. The story that unfolded told how Ms. Jones had been programmed by hypnosis to act as a spy and courier for the CIA in the Far East, all while in a deep hypnotic trance. Once the CIA was through with her, she returned to her former life with absolutely no memory of what had happened to her).

Such a scenario would be plausible denial at its finest, producing the ultimate patsy. Consider the following extract from the *Real Story Series* booklet titled *Who Killed Robert Kennedy?* by Philip Melanson:

> "Since World War II, the US military and the CIA have conducted extensive research into mind control and its relation to national security . . . Fearing that the Russians might produce a "sleeper killer" as a weapon against the West, the CIA began to pursue research on their own programmed assassin. An agency memo in January 1954 discussed a "hypothetical problem": "Can an individual . . . be made to perform an act of attempted assassination involuntarily?" Can someone be turned into a "trigger mechanism" that can be "induced to perform the act of attempted assassination at a later date"? The target of the attempted assassination was to be "a prominent politician [of the foreign country] or if necessary, an American official."

Melanson writes further that it would be much easier to create a "patsy" than to program an assassin and also wrote that hypnosis expert Milton Kline, a CIA consultant, estimated that he could create such a patsy in as little as three months.

During their investigation and research into the history of LSD, authors Martin A. Lee and Bruce Shlain were allowed access to a special reading room at the Hyatt Regency in Rosslyn, Virginia. Documents pertinent to the CIA's MKULTRA program were being opened to the public as the result of a Senate subcommittee led by chairman Senator Ted Kennedy. In the prologue to their book, *Acid Dreams*, they write:

> "In the course of our inquiry we uncovered CIA documents describing experiments in sensory deprivation, sleep teaching, ESP, subliminal projection, electronic brain

> stimulation, and many other methods that might have applications for behavior modification. One project was designed to turn people into programmed assassins who would kill on automatic command." (1)

Most conspiracy researchers are familiar with the CIA's mind control program MKULTRA. It was led by creepy scientist-spook Dr. Sidney Gottlieb, who testified before the same subcommittee only after receiving a grant of immunity from criminal prosecution. MKULTRA was launched in April of 1953 as a continuation of mind-control experiments that originated in the Nazi death camps of such notoriety as Dachau. (MKULTRA, ARTICHOKE and other CIA projects became possible because of Project Paperclip, a US Army scheme that smuggled Nazi scientists, intelligence personnel and other war criminals to the United States from Europe at the end of WWII.)

The start of the Cold War and the Korean War in particular gave the go ahead to mind control research with the advent of "brain washing" becoming a household name. Supposedly a development of the Communist-Chinese, the term "brain washing" was actually coined by a magazine writer later discovered to be on the CIA payroll as an "agent of influence." On the premise of a "brainwashing gap," the CIA got permission for research into countering alleged communist mind control efforts and set out to develop their own to aid in the espionage battle.

MKULTRA Calling: A History of Horrors

The abuses of the MKULTRA program are just beginning to see the light of day. On November 19, 1953, an Army scientist and germ warfare specialist named Frank Olson, who was working on an MKULTRA project, was without his knowledge or consent, slipped a dose of LSD in a drink at a party attended by other CIA personnel. For ten days afterward, he remained in what many witnesses described as a state of depression and paranoia. He confided to one CIA doctor that the agency was putting something in his coffee to keep him awake at night, that people were plotting against him and that he heard voices commanding him to throw his wallet away, which he did, even though it contained several uncashed pay checks. On the last night of his life, he checked into a room at the Statler Hilton hotel in New York City along with a CIA agent assigned to watch him. Olson allegedly jumped through a closed hotel window and fell thirteen stories to his death. (It was Dr. Gottlieb who had slipped him the drug at the party). An elaborate cover-up eliminated any clues as to the actual circumstances of his death. The full truth of what happened would not come to light for twenty years. (On an episode of the television show *Unsolved Mysteries*, serious doubts were raised as to whether Olson actually jumped through the window unaided.) Olson's widow was

eventually awarded a large cash settlement in connection with his death at the hands of the CIA.

Dr. Ewen Cameron, a prestigious psychiatrist who directed the Allain Memorial Institute in Montreal, Canada also worked for the CIA during MKULTRA. With financial backing from the CIA, Dr. Cameron developed a bizarre method for reprogramming people. This involved "sleep therapy" where a person was knocked out with sedatives, often for months at a time. Next, the phase involved "depatterning" in which the person was given massive electro shocks and frequent doses of LSD in an attempt to wipe out past behavior patterns. Then, the doctor would attempt to recondition the person's mind using a technique called "psychic driving," in which the person was again heavily sedated, locked in a "sleep room" where tape recordings of various messages were played over a speaker under the person's pillow as many as a quarter of a million times. (2)

Nine of Dr. Cameron's former "patients" have filed lawsuits against the American government in a claim that they are still suffering from trauma as a result of these experiments.

Another death attributed to the program was that of Harold Blauer in 1953. Blauer was part of a study conducted by a group of doctors working under an army contract at the New York State Psychiatric Institute. He died a few hours after an injection of MDA, a psychedelic, amphetamine-derived drug, similar to the 90's "rave" drug, Ecstasy. The drug had been supplied by the Army Chemical Corps in co-operation with MKULTRA. One army researcher later admitted that "we didn't know if it was dog piss or what it was we were giving to him." (3)

And perhaps one of the most bizarre and horrifying abuses of all occurred when Dr. Paul Hoch, while performing experiments for the army as a CIA consultant, gave intra spinal injections of LSD and mescaline to psychiatric patients, later lobotomizing them. In one particularly gruesome experiment, after a psychedelic had been administered, Dr. Hoch gave a subject a local anesthetic and asked him to describe his visual experiences as surgeons removed pieces of his brain. (4)

The list of other abuses that occurred during MKULTRA is a lengthy one that could fill a large volume.

The CIA appears to have chosen to experiment primarily on certain groups: prisoners, mental patients, "foreigners," sexual deviants, and minorities. Much of the experimentation occurred at places like the Addiction Research Center, a federal hospital for drug addicts in Lexington, Kentucky. CIA documents describe experiments conducted in which persons were given LSD for over seventy-five consecutive days in

double, triple and quadruple doses. The majority of these subjects were black males.

Abuses of inmates at Vacaville Medical Facility in California, a prison psychiatric hospital, were also conducted under the auspices of MKULTRA.

Consider the following excerpts from a series of articles that ran in the Napa Sentinel, titled, *Mind Control* by Harry V. Martin and David Caul:

> "People have found it difficult to accept that an individual can be hypnotized to perform an act that is against his moral principles. Some experiments have been conducted by the U.S. Army which show that this popular perception is untrue. The chairman of the Department of Psychology at Colgate University, Dr. Estabrooks, has stated, "I can hypnotize a man without his knowledge or consent into committing treason against the United States." Estabrooks was one of the nation's most authoritative sources in the hypnotic field . . . Dr. Estabrooks actually conducted experiments on U.S. soldiers to prove his point. Soldiers of low rank and little formal education were placed under hypnotism and their memories tested . . . One of the experiments involved placing a normal, stable army private in a deep trance. Watkins was trying to see if he could get the private to attack a superior officer, a cardinal sin in the military. While the private was in a deep trance, Watkins told him that the officer sitting across from him was an enemy soldier who was going to attempt to kill him. In the private's mind, it was a kill or be killed situation. The private immediately jumped up and grabbed the officer by the throat. The experiment was repeated several times, and in one case the man who was hypnotized and the man who was attacked were very close friends. The results were always the same. In one experiment, the hypnotized subject pulled out a knife and nearly stabbed another person . . . Dr. James V. McConnel, head of the Department of Mental Health Research at the University of Michigan, said, "The day has come when we can combine sensory deprivation with the use of drugs, hypnosis, and the astute manipulation of reward and punishment to gain almost absolute control over an individual's behavior . . . A U.S. Navy psychologist, who claims that the Office of Naval Intelligence had taken convicted murderers from military prisons, used behavior modification techniques on them, and then relocated them in American embassies throughout the world. Just prior to that time, the U.S.

> Senate Intelligence Committee had censured the CIA for its global political assassination plots, including plots against Fidel Castro. The Navy psychologist was Lt. Commander Thomas Narut of the U.S. Regional Medical Center in Naples, Italy. The information was divulged at an Oslo NATO conference of 120 psychologists from the eleven nation alliance . . . Dr. Narut, in a question and answer session with reporters from many nations, revealed how the Navy was secretly programming large numbers of assassins. He said that the men he had worked with for the Navy were being prepared for commando-type operations, as well as covert operations in U.S. embassies worldwide. He described the men who went through his program as "hit men and assassins" who could kill on command."

As we shall see, Project MKULTRA may have culminated in such horrors as the People's Temple tragedy in Jonestown, Guyana, the Kennedy assassinations and more.

A Directory of Lone Nuts

To my knowledge, we have no actual proof that the CIA was successful in actually creating a programmed assassin.

Or do we?

In the late 60's and early 70's, political assassinations changed the course of three presidential elections. In each of these cases, responsibility was placed on a "lone nut," conveniently relieving any need for public inquiries into possible conspiracies. Research into assassinations and attempted assassinations, various murders and mayhem, and covert activities of America's intelligence community aimed at American citizens contain our best evidence of the possible success of mind-control experiments that may have produced programmed assassins.

Also present in some of these cases was the CIA technique of using "doubles" and even theatrical effects to deliberately create confusion, promote propaganda and negative sentiments against "subversive groups" or to bolster the portrait of the "lone nut" in the minds of Americans. It is possible that these "doubles" were also programmed and mind controlled. (During the Vietnam era, the CIA's Operation CHAOS was routinely and illegally conducting domestic spy operations on a large number of U.S. citizens, attempting to prove a link between the anti-war movement and world communism. To this day, the files that the CIA maintains on private citizens are one of the Agency's most closely guarded secrets).

The cases of John F. Kennedy, Martin Luther King, Ronald Reagan, John Lennon, Governor George Wallace, the People's Temple "massacre" at Jones Town, the Symbionese Liberation Army, the so-called "Zebra" murders, and even the Charles Manson Family are rife with tantalizing clues that seem to suggest that mind-control has been achieved by the CIA. Consider the following, itemized list in America's Directory of "Lone Nut" Assassins:

Sirhan Sirhan

Sirhan Sirhan was/is portrayed as the "lone nut" who assassinated Robert F. Kennedy at the Ambassador Hotel in Los Angeles on June 5, 1968. But there is strong evidence of the presence of the CIA in this assassination. The LAPD (which appears to have been under the direction of the CIA at the time of the investigation) figures prominently in the cover-up that took place after the shooting.

The fatal wound that killed Robert Kennedy came from a gunshot behind his right ear. Sirhan, according to multiple witnesses, fired his gun from Kennedy's front and was never behind the Senator at any time. Once the shooting started, Sirhan was quickly wrestled to the floor by several people who had been assigned to guard Kennedy that day. (It has been alleged that Sirhan, like Lee Harvey Oswald, was simply a mind-controlled patsy and that the real killer was Thane Eugene Cesar, an armed security guard and a Kennedy-hater with right-wing ties. Cesar was in the perfect position to fire the fatal shot as he was behind and just slightly to the right of Senator Kennedy and had been guiding him by the arm through the crowd at the moment of the shooting).

In what is perhaps one of the best cases for proof of successful mind-control, the evidence strongly suggests that Sirhan may have been programmed (by the CIA) with hypnosis and drugs. (Sirhan claims to have no memory of the killing).

Master hypnotist William J. Bryan, Jr., who allegedly worked for the CIA, bragged about hypnotizing Sirhan prior to the assassination, as well as having hypnotized the serial killer known as the "Boston Strangler," Albert DeSalvo. Bryan, by his own account, had been the "chief of all medical survival training for the United States Air Force, which meant the brainwashing section." He also claimed to have been a consultant for *The Manchurian Candidate*, a film based on Richard Condon's famous novel about a man who is captured by communists and hypnotically programmed to return to the United States to kill a political leader. Condon's novel was itself based upon the CIA's ARTICHOKE program (the successor to Project BLUEBIRD), which sought to find a way to create

a programmed, amnesiac assassin. (Project ARTICHOKE eventually became Project MKULTRA).

In the July-August, 1997 issue of *Probe Magazine*, author/researcher Lisa Pease elaborates further:

> "How far did these experiments progress? [A] 1954 CIA document describes efforts to find a way to induce an individual 'to perform an act, involuntarily, of attempted assassination against a prominent [deleted in original] politician or if necessary, against an American official.' [And the original document contained] the suggestion that the subject be 'surreptitiously drugged through the medium of an alcoholic cocktail at a social party.' Sirhan had been drinking Tom Collinses that night. His last memory was of pouring coffee for a pretty girl, described by a waiter there as wearing a polka dot dress. Had Sirhan been surreptitiously drugged? The use of drugs, or hypnosis, or likely a combination of both, would go a long way towards explaining Sirhan's strange behavior as recorded by the witnesses that night. Several witnesses noticed something odd in Sirhan's behavior before and during the shooting. Earlier that evening, one of the Western Union teletype operators, Mary Groh, noticed Sirhan staring at the teletype machine as though transfixed. '[H]e came over to my machine and started staring at it. Just staring. I'll never forget his eyes. I asked what he wanted. He didn't answer. He just kept staring.' One of the men attempting to overpower Sirhan during the shooting, George Plimpton, was amazed that Sirhan's eyes were 'dark brown and enormously peaceful.' Another man in the same position, Joseph Lahaiv, described Sirhan as looking 'very tranquil' during the struggle. Two waiters, Vincent Di Pierro and Martin Patruski, reported that Sirhan appeared to be smiling. A cook named Yosio Niwa said, 'I'll never forget that guy's face . . . I was so upset . . . he was smiling.' When Sirhan was taken from the scene, a patrolman shined a flashlight in Sirhan's eyes to check for indications of drugs or alcohol. On the stand at Sirhan's trial, the patrolman 'couldn't recall' what he determined. But in an earlier statement he had said that Sirhan's pupils 'didn't react" to the light and that they "were real wide.' If the bulk of the witnesses, who gave matching stories, are correct, then Sirhan . . . was in a dissociative state during the shooting . . . the full record presents the very likely and disturbing possibility that

> Sirhan was a mind-controlled patsy performing an act of 'attempted assassination' to distract from the real killers."

In his book, *The Search for the Manchurian Candidate*, John D. Marks details the CIA's efforts to hypnotically program people and adds the following:

> "The veteran admits that none of the arguments he uses against a conditioned assassin would apply to a programmed 'patsy' whom a hypnotist could walk through a series of seemingly unrelated events, a visit to a store, a conversation with a mailman, picking a fight at a political rally. The subject would remember everything that happened to him and be amnesic only for the fact the hypnotist ordered him to do these things. There would be no gaping inconsistency in his life of the sort that can ruin an attempt by a hypnotist to create a second personality. The purpose of this exercise is to leave a circumstantial trail that will make the authorities think the patsy committed a particular crime. The weakness might well be that the amnesia would not hold up under police interrogation, but that would not matter if the police did not believe his preposterous story about being hypnotized or if he were shot resisting arrest. Hypnosis expert Milton Kline says he could create a patsy in three months; an assassin would take him six."

Phrases from Sirhan's private notebooks show the characteristics of "automatic writing" of a hypnotically programmed subject and he even makes references to mind control, money, drugs, the occult and even the name "Di Salvo" (a possible reference to serial killer Albert DeSalvo).

Witness Sandra Serrano, who was harassed and intimidated by LAPD polygraph operator Sgt. Enrique Hernandez as he tried to get her to change her story (Hernandez had ties to the CIA and may have been a professional CIA interrogator) reported that just prior to the shooting, she saw Sirhan with a "Latin" man and a girl in a polka-dot dress ascending an emergency stairway in the hotel where RFK was shot. Other witnesses saw Sirhan near a coffee machine inside the hotel with a girl in a polka-dot dress who was whispering to him. (Sirhan has said that the last thing he remembers prior to the shooting of RFK was having a cup of coffee with a girl. The next thing he remembered afterward was being restrained after firing his weapon at Kennedy. This suggests the possibility of additional drugs being placed in his coffee, and further hypnotic suggestions being given to him just prior to the shooting).

Immediately after the shooting, witnesses saw this same woman and a male companion (the "Latin") leaving the hotel and gleefully exclaiming, "We shot him! We shot Senator Kennedy!" Prosecution psychiatrist Seymour Pollack, who was convinced that Sirhan had been programmed by someone, asked Sirhan while under hypnosis if anyone was with him when he shot Kennedy, to which he replied in a hushed tone, "the girl, the girl."

Lee Harvey Oswald

The alleged "lone nut" assassin of JFK had numerous ties to the intelligence community and served with the Marine Corps at Atsugi, Japan (originating base of the U2 spy plane flights) during which time LSD and other drugs were known to have been field tested there by the CIA.

There is the implication to be considered by his known presence at Atsugi that Oswald may have been the first "Manchurian Candidate" patsy from which many others were later fashioned. The use of numerous "doubles" in the Oswald saga is well documented by other researchers, as well as many instances that may indicate the use of programmed collaborators. (See "Kerry Thornley" below)

James Earl Ray

The alleged assassin of Martin Luther King may have also been a carefully chosen and groomed patsy. This case provides us with evidence of the FBI and CIA's involvement in the assassination of King, whom they referred to as a "black political dissident." J. Edgar Hoover's hatred of King is well documented, as well as his agency's attempts to discredit King, whom the FBI felt had communist ties. It should be noted here that the FBI's infamous COINTELPRO [Counterintelligence Program] was in full force during the 1960's and early 1970's (and is possibly still in effect to this day, only under a different name). (5)

Suspiciously, Ray (who by all accounts was not a very sophisticated criminal) was somehow able to obtain enough money to secure a phony passport, travel by plane all over Europe and elude the many authorities who were looking for him, acting more like a seasoned spook then the small time burglar and thief he actually was.

While there appears to be no overt evidence of mind control where Ray is concerned, the case remains of interest for the use of the Ray doubles "Paul Bridgemen," "Eric Starvo Galt," and "Ramon George Sneyd." Ray had used all three of these names as aliases at one time or another. It came to light later that these aliases were identical to the names of three men who lived near each other in Toronto (a city that Ray

had never visited). Suspiciously, all of these men were about the same height and build and all bore facial scars that were similar to Ray's own.

And in the tradition of intelligence "handlers," there is the mysterious "Raoul," whom Ray claims was his contact during the days leading up to the assassination.

Though a rifle found at the scene allegedly had a single fingerprint later attributed to Ray, no prints matching his were found in the room he had rented across from King's motel and from which Ray supposedly fired at King. (It took the FBI's fingerprint section two weeks to identify this fingerprint, even though they were comparing the print against a master set of prints that contained only 720 samples, an indication that the print alleged to have been found on the rifle was of a very poor and dubious quality).

Later tests (pushed for by Martin Luther King's son) have also provided strong indications that the recovered rifle was not the weapon that was used to assassinate King. Tennessee Judge Joe Brown ruled that twelve out of the eighteen test bullets that were fired through the rifle had markings different from the markings on the bullet that killed Dr. King. These test results alone seem to support the contention that Ray was groomed for his role as a patsy.

Charles Manson

Charles Manson and his followers committed the Tate-LaBianca and other killings during the late 1960's. It has been established that Manson used mind-control techniques such as hypnotism, high doses of LSD, and mental programming to turn peaceful flower children into killers, but one has to wonder just exactly where did Manson learn to program people?

Consider that Manson was part of the "hippie element" at the time of the CIA's use of drugs and MKULTRA experiments in what we now know was a well-orchestrated, covert attempt to discredit the left wing anti-war movement in America.

And it appears that part of Manson's own supply of LSD may have come directly from the CIA. A new type of LSD known as "orange sunshine" was being used by the Manson Family immediately prior to the Tate-LaBianca murders according to Family member Charles "Tex" Watson, who wrote in his prison memoir that it was the use of orange sunshine LSD that finally convinced him that Manson's violent, apocalyptic vision (which Manson called "Helter Skelter") was real. (Watson was one of several Manson Family members who were convicted and sent to prison

for the brutal stabbing death of actress Sharon Tate and at least eight other people). (6)

This “special” orange sunshine LSD was manufactured and distributed exclusively by a group known as “The Brotherhood of Eternal Love” who operated out of a beach resort near Los Angeles. The Brotherhood had among its drug manufacturers and dealers, one Ronald Stark, a person with known connections to the CIA. (It is believed that Stark was responsible for the manufacture of up to 50 million doses of LSD). (7)

And it was this very same batch of orange sunshine LSD that was available in abundance four months later during the fateful free concert held at Altamont Speedway. Four people died at that concert, one of them after being brutally stabbed to death by a group of Hell’s Angels who had been given access to multiple tabs of orange sunshine. Many people who attended that concert noted that this orange sunshine LSD seemed to be “contaminated” and that the general vibe one got from using it was that of extreme negativity, violence, and death. (Medical reports from the show indicate that Altamont was in fact dominated by multiple incidents of violence). Additionally, orange sunshine was in use among American ground forces during the Vietnam war, having been smuggled into that country from the California coast. (8)

It is also interesting to note that Manson, allegedly an avowed racist with an affinity for right-wing beliefs, was somehow conveniently and completely linked with the left wing in the American mind. It has been argued that the Manson murders and the violence at Altamont “nailed the coffin shut” in the minds of many Americans as far as the image of the Hippies as a peace-loving, political movement was concerned, and by all indications, this may have been one very weird, yet very effective, CIA operation to discredit the anti-war movement in America.

According to the popular myth, Manson’s personal obsession was with “Helter Skelter,” an event that would allegedly ignite a black-white race war in America; the Tate-LaBianca murders and the murder of musician Gary Hinman were definitely staged with false clues that the killers (or perhaps someone else) hoped would be blamed on elements of the “black militant” movement.

Manson has implied in interviews that he based some of his philosophy on the science fiction novel *Stranger in a Strange Land* by Robert Hienlien. In a scenario perhaps reminiscent of Mark David Chapman’s and John Hinckley’s infatuation with the book *Catcher in the Rye*, could *Stranger in a Strange Land* somehow have been Manson’s program-trigger mechanism? (And was the concept of Helter Skelter part of Manson’s program?) It is interesting to note how the “science fiction”

character of Valentine Michael Smith in Heinlien's *Stranger in a Strange Land* very closely parallels Manson's own life: Valentine Michael Smith was a human being who returned to Earth after being raised on Mars where he underwent training in the occult arts; Manson was isolated in prison where he also studied the occult extensively and has quipped that he viewed himself as an "alien entering a strange new world" after his release from prison in 1967; both Manson and the fictional "Smith" gathered about them a group of followers into a communal "free love" lifestyle and practiced a sort of "group mind" telepathy; and both sought to transform the world as we know it via their respective philosophies.

And consider that if a hippie-ex-convict-nobody like Charles Manson could program people to kill, then why not the U.S. Government?

In the book, *Helter Skelter*, Manson prosecutor Vincent Bugliosi discusses Manson's programming techniques in depth, likening much of Manson's programming abilities to the same thing that takes place with raw recruits in the U.S. military. But Bugliosi also hints at "some missing element, "some aspect of Manson's personality that we do not understand" that enabled him to program his followers to kill.

Manson was in prison during the time that the CIA was known to be using inmates at Vacaville prison in the MKULTRA experiments, a fact that leaves one to speculate whether Manson may have been some sort of mind-controlled guru cum agent provocateur who was programmed and then set loose against the "subversive" left-wing elements by the CIA in order to discredit that movement.

Since his incarceration for the Tate-LaBianca murders, Manson has again served part of his time at Vacaville.

<u>Arthur Bremer</u>

The attempted assassin of Governor George Wallace of Alabama was described in the media as a deranged loner, but he wasn't alone at all if you count the involvement of the CIA and the Nixon/Watergate "plumbers" who figure prominently in this case. (It has been suggested that George Wallace's political campaign could potentially have drawn too many votes away from rival presidential candidate Richard Nixon if Wallace was allowed to stay in the presidential race. He was conveniently eliminated by Arthur Bremer).

On Monday, May 15, 1972, Bremer attempted to assassinate George Wallace at a campaign rally in Laurel, Maryland. According to researchers, within one hour after the Wallace shooting, Nixon aide Charles Colson, having invented a ruse to place blame for the shooting on radical extremists of the left wing, ordered Watergate "plumber" E. Howard

Hunt to break into Bremer's apartment and plant Black Panther and Angela Davis literature there. (Bremer, however, had political convictions leaning towards the extreme right. None other than George Wallace himself stated that he wondered how members of Nixon's staff had found Bremer's apartment so quickly after the shooting.)

But this "loner" actually had quite a few friends. And one of these friends, Dennis Cassini, mysteriously turned up dead in the trunk of his own car before he could be questioned. The FBI didn't even bother to investigate his death. According to *The Milwaukee Journal*: "The former Wisconsin College Republican State Chairman said (that) Donald Segretti, confessed political spy and Republican saboteur in the 1972 presidential campaign, urged him to recruit persons in Wisconsin to do dirty tricks to embarrass the Democrats." (9)

Arthur Bremer was from Milwaukee. Records show that Bremer traveled extensively while stalking Wallace on his campaign trail, staying in expensive hotels, running up debts totaling $5,000 dollars, which he paid. Quite unusual for a busboy whose total earnings were under $2,000 dollars for the entire year. Bremer was also identified prior to the assassination as the man seen accompanying Watergate-operative Anthony Ulasewicz in Michigan. (The personality revealed by Bremer's diary was used as a source for the character of Travis Bickle in the original screenplay for the movie *Taxi Driver*, which would, curiously, later drive John Hinckley in his own presidential assassination attempt).

Bremer was sentenced to 63 years in prison and has never given any explanation as to why he shot Wallace.

<u>Mark David Chapman</u>

Yet another "lone nut" assassin who killed "leftist" John Lennon in New York City on December 8, 1980.

Chapman had possible ties to the CIA as a former World Vision employee. (World Vision Missionaries is an "international evangelical order" that, in the past, has performed espionage work for the CIA; a little discussed fact is that John W. Hinckley, Sr., the father of would-be Presidential assassin John Hinckley, Jr., was a close associate of Robert Ainsworth, the director of Ministries for World Vision, Inc.). Allegedly, while working for World Vision, Chapman was trained in terrorist infested, war-torn Beirut as a "security guard."

Less than four months before John Hinckley Jr. attempted to gun down Reagan, Chapman shot and killed John Lennon in what may have been a practice run for Hinckley's subsequent assassination attempt on Reagan. It is known (via the Freedom of Information Act) that the FBI kept

an extensive file on Lennon and considered him to be a “dangerous left-wing subversive.”

The FBI was able to keep Lennon from obtaining permanent residency in the United States, watched his apartment, followed him and even tapped his telephone. According to British Journalist Fenton Bresler, who wrote the book, *Who Killed John Lennon?*, the FBI viewed Lennon (who was a close confidant to ultra-radicals Jerry Rubin and Abbie Hoffman) as a dangerous radical who exerted a strong influence on the public through his music and political activities.

After shooting Lennon, Chapman sat down and calmly began reading from *The Catcher in the Rye*, a novel by J.D. Salinger. (Interestingly, J.D. Salinger, author of *Catcher in the Rye*, served in the Counter Intelligence Corps during WWII with Henry Kissinger. Others have theorized that this book served as some sort of post-hypnotic suggestion or program “trigger”). (10)

Chapman himself claims that he killed Lennon to promote the reading of *Catcher in the Rye*, yet according to those who knew him, Chapman never exhibited strong feeling about the book until just *prior* to the shooting. Chapman has been quoted as saying this about the shooting:

> “He (Lennon) walked past me and then I heard in my head, ‘Do it, do it, do it, like that,’ I don’t remember aiming. I must have done, but I don’t remember drawing a bead or whatever you call it . . . I had no emotion, no anger . . . dead silence in the brain.”

Fenton Bresler believed that Chapman was a brainwashed hit man, writing that:

> “Mark David Chapman is in many ways as much the victim of those who wanted to kill John Lennon as Lennon himself.”

The police detective (Arthur O’Connor) who interviewed Chapman immediately following the shooting was convinced, due to his strange demeanor, that Chapman was under the influence of some sort of hypnotic programming. (Chapman has officially been portrayed as simply an obsessed Beatles fan who stalked and killed Lennon for fifteen minutes of fame. A source of mine -- who wishes to remain anonymous -- related to me how he once worked in a record store in Decatur, Georgia where Mark David Chapman often shopped for records. He claims Chapman was not a Beatles fan at all, but rather that he seemed obsessed with the music of Todd Rundgren). Detective O’Conner stated that “It is definitely illogical to

say the Mark committed the murder to make himself famous. He did not want to talk to the press from the very start. It is possible Mark could have been used by somebody. I saw him the night of the murder. I studied him intensely. He looked as if he could have been programmed."

In the comic strip *Dead Silence in the Brian*, artist Mack White comments about the mechanisms behind Lennon's assassination, noting that, "High-profile assassinations require a special approach. If the killing should appear to be a professional hit job, questions are more likely to be raised. Thus, it is better if the killing appears to be the random act of a "nut." It was for this reason, then, that the CIA set up its mind control operation, MK-ULTRA, to develop techniques for creating a "Manchurian Candidate" -- that is, a programmed killer who appears to be a "nut."

Although Chapman has been portrayed as a loner, he was anything but. He worked extensively with children as a camp counselor for the YMCA and prior to the assassination of Lennon, appeared to have had a normal social life.

John Hinckley, Jr.

The attempted lone nut assassin of Ronald Reagan, whose death would have placed CIA-spook-vice-president George Bush into the white house eight years earlier than when he was eventually elected. (It should also be noted that the members of the Bush and Hinckley families are old friends, both families having made big money in the Texas oil boom. In fact, Bush's son, Neil, was supposed to have had dinner with Scott Hinckley, John Hinckley's brother, the evening that John went on his shooting rampage. John Hinckley, Sr., a reputed CIA officer and close friend of George Bush was, as noted earlier, connected to a senior World Vision official).

Like Mark David Chapman, John Hinckley, Jr. also had a copy of *Catcher in the Rye* in his possession when apprehended. According to official reports, Hinckley was also heavily "influenced" by the Travis Bickle character from the Martin Scorcese film *Taxi Driver*. (In this film, Robert DeNiro plays an obsessed gunman who plans to assassinate a presidential candidate, a character that was, as noted previously, inspired by Arthur Bremer's personal diary).

Like Arthur Bremer, Hinckley traveled extensively around the U.S., and prior to his assassination attempt on Reagan, was arrested at the airport in Nashville, Tennessee with three handguns. Curiously, Hinckley was not placed under any surveillance after this incident. And in emulation of both Sirhan Sirhan and Bremer, Hinckley also kept a dairy in which he detailed his plans for shooting Reagan.

There are reports that a Hinckley "double" named "Richardson" traced Hinckley's path from Colorado to Connecticut, all the while writing letters to Jodie Foster, just as the real Hinckley did. This Richardson was arrested with a weapon at New York's Port Authority bus terminal, claiming he was going to kill Reagan. Richardson also had links to World Vision Ministry. No less a figure than conspiracy queen Mae Brussel allegedly spotted an apparent Hinckley double prior to the assassination attempt and reported this to the Secret Service. (The Hinckley double's true name is Edward Richardson, a person who looked amazingly like Hinckley).

One has to ask the obvious: what are the odds that two "unstable" men could be obsessed with the same actress from the same film at the same time, while "behaving" under nearly exact circumstances? What are the odds that both of these men were intent on re-creating the Travis Bickle character's assassination scheme from the movie *Taxi Driver*? What are the odds that two separate "mentally unstable," lone individuals, with so many odd similarities, would reach critical mass at the same time and in the same way?

It is known through court records that Hinckley underwent psychiatric treatment just prior to his attempt on Reagan and that at the time of the shooting, he was under the influence of psychiatric drugs.

Found not guilty by reason of insanity, he remains confined to a psychiatric hospital where in the past, he occasionally corresponded with such notables as serial killer Ted Bundy and Lynette "Squeaky" Fromme of Manson family fame, herself the attempted presidential assassin of Nixon replacement, Gerald Ford. (There has been speculation that master mind-controller Charles Manson himself ordered Lynette Fromme to shoot Ford).

<u>Kerry Thornley</u>

Kerry Thornley has claimed that he and Oswald were both mind-controlled patsies and involved in the JFK assassination without conscious knowledge.

Thornley served in the Marine Corps with Oswald. He too, was once stationed at Atsugi, Japan. Thornley has come to believe that he was, against his will and without his knowledge, part of the conspiracy that killed John Kennedy. (Thornley once worked at a Mexican restaurant in the Little Five Points area, my former neighborhood in Atlanta, Georgia. I remember him being pointed out to me once at a party and he was a familiar local figure to everyone. At that time, Thornley was regarded as just another oddball street personality who had wacky ideas about the JFK assassination, and no one really gave any particular credence to what he had to say. This was prior to the revival of mass interest in the Kennedy

assassination that was generated by the release of the Oliver Stone film, *JFK*).

Thornley testified before the Warren Commission and at the time he claims he was satisfied that Oswald was Kennedy's killer. In the book, *Conspiracies, Cover-ups and Crimes*, author Jonathan Vankin interviewed Thornley and reveals, among other things, that Thornley was living/working in New Orleans at the same time that Oswald was living there and in a neighborhood that was host to a whole cadre of intelligence agencies. Thornley reportedly met both Guy Bannister and David Ferrie while in New Orleans, and after moving to L.A., he met John Roselli, one of the country's most powerful mobsters and an object of suspicion regarding the Kennedy assassination. (Roselli was later found chopped into pieces and stuffed into an oil drum that had been dumped off the Florida coast shortly before he was to testify before the House Select Committee on Assassinations).

Vankin's book discusses how in 1961, while living in New Orleans, Thornley was introduced to a man named "Gary Kirstein" in a New Orleans bar called the Bourbon House. Thornley recalls that Kirstein was "sort of a neanderthal racist" and was writing a book titled *Hitler Was a Good Guy*. Thornley, in recalling the most memorable parts of his conversation with Kirstein states that he (Kirstein) and himself debated theoretically on how to assassinate President Kennedy, as if they were two writers discussing how it could be written in a novel. Thornley also says that Kirstein basically predicted everything that was going to happen in the next twenty years, including the Manson Family, the war in Vietnam, etc. (Thornley states that at the time he listened to this conversation, he was bored and disbelieving of Kirstein and that he had blotted out the memory of this conversation for ten years).

Thornley now believes that Kirstein may have been E. Howard Hunt, CIA spook extraordinaire and infamous Watergate "plumber." Thornley later wrote an article titled, *Did the Plumbers Plug J.F.K., Too?* that appeared in an issue of the Atlanta, Georgia underground newspaper *The Great Speckled Bird*.

In the book *Secret and Suppressed*, there is an article written by Thornley called, *Is Paranoia a Form of Awareness?* in which he writes:

> "After I wrote *Did the Plumbers Plug J.F.K., Too?*, I got two unusual phone calls. First was a male voice imitating the sounds of a speeded-up tape recorder or a gibberish-talking cartoon character. Ten years earlier a (New Orleans resident) named Roger Lovin and I used to address one another in the Bourbon House with identical noises to those I was now hearing on the other end of the

> line . . . This time I simply replied with a word or two of bewilderment, and the caller hung up. Within seconds, the phone rang again. Now a male voice -- not Roger's -- said very clearly, 'Kerry, do you know who this is?' When I answered in the negative, he said, 'Good!' and again the caller hung up." (11)

In a scenario suggestive of a scene out of the movie *Telefon*, Thornley said the voice on the telephone brought back "eerie memories" and sounded similar to the voice of the "Kirstein/Hunt" individual from New Orleans. Also while in Atlanta, Thornley went to the Atlanta police during a time that an interest in new allegations regarding the assassination of Martin Luther King, Jr. were being investigated because he again "remembered that Kirstein had also talked about killing King." Twelve days after making statements to the police, Thornley was attacked and pistol-whipped by two men in ski masks who, strangely, took only his identification.

Thornley believed that he was programmed for some part in the assassination of Kennedy and that "Kirstein" was his controller and may have implanted some sort of device in his brain.

Donald DeFreeze

The "leader" of the Symbionese Liberation Army, who (like Charles Manson) was imprisoned at Vacaville during the time of the MKULTRA experiments, may have been a CIA, FBI "agent provocateur." He may also have been mind-controlled. According to the Jonathan Vankin and John Whalen:

> "There was something queer about the SLA all along. Its leader, Donald 'General Field Marshall Cinque' DeFreeze-career crook and informer for the LAPD-emerged from the California penal system's Vacaville Medical Facility where he'd come under the tutelage of CIA agent Colston Westbrook, a psychological warfare specialist. Westbrook enlisted DeFreeze into his 'Black Cultural Association.' Armed robber DeFreeze obtained early release from Vacaville by performing 'a favor' for prison authorities. (Doing a 'favor' was in reference to submitting to psychiatric experiments). The SLA went public with the assassination of African-American Oakland school superintendent Dr. Marcus Foster on Nov. 6, 1973. Just weeks earlier, a neo-Nazi group issued a flyer predicting Foster's death. 'Black men' were witnessed scurrying from the scene of the crime but the arrested shooters were whites. Black face makeup was discovered in their apartments." (12)

Regarding the use of makeup and other theatrical props, consider the following: In a *Strange Magazine* article, *The Makeup Man and the Monster: John Chambers and the Patterson Bigfoot Suit*, author/editor Mark Chorvinsky mounted an investigation into whether the famous Patterson Bigfoot film, a virtual cornerstone in the belief of the existence of Bigfoot, was actually a hoax perpetrated by renowned Hollywood makeup/effects artist John Chambers. The film was allegedly shot on October 20, 1967 and shows what is purported to be an actual Bigfoot creature as it walks through the forest in California. The footage has been featured in numerous television shows and films and is usually *the* film people think about when debating the reality of the creature.

During Chorvinsky's investigation, he interviewed many of Hollywood's most prominent makeup artists. Chorvinsky writes:

> "I have investigated many phenomena over the past decade, and some of the cases have been quite controversial, but rarely has anyone requested anonymity . . . I'm in the awkward position of knowing more than I can tell at this time. One aspect of either (John) Chambers' career or the legends surrounding it is the buzz about Chambers' involvement in government-sponsored 'black box' work. No one has ever been willing to go on the record concerning this alleged work, but within the Hollywood makeup community it is generally believed that such work did occur and that it has added to the secretiveness of Chambers and his closet associates . . . Widespread rumors in the makeup community depict Chambers applying a wig and prosthetics to a cadaver to fake the death of a foreign ruler, and engaging in a number of 'Company'-sponsored 'non-theatrical' projects. These black box rumors are all reminiscent of Mission Impossible plots, many of which relied on disguises, some courtesy of Chambers' makeup prowess. One rumor depicts the CIA watching Mission Impossible on television and getting disguise ideas from it, then going after the makeup artist, Chambers, to work for them . . . we do know for a fact that Hollywood makeup artists have been instrumental in various military/intelligence projects . . . In this regard I interviewed Bob Schiffer, the head of Disney's makeup and hair department with over sixty years in the business. The veteran makeup master touched on this sensitive topic: John did mention to me at one time that he was involved in something for the government. Some of us, including myself, were recruited during World War II by (then Lieutenant) Gordon Bau for

> undercover work of a certain type. Sometimes we did not know what the makeup was used for. A lot of us did camouflage work in World War II. I was also involved in the years after the war. *In the Bay of Pigs invasion we made up people to look Cuban*." (Italics supplied) (13)

The SLA saga continues to make its presence known because of the possibility that CIA-sponsored mind-control programs may have been used, in part, as a means to control the public's perception of black militants and left-wing politics in America.

Was DeFreeze mind-controlled? His history is somewhat clouded, but it appears that he first worked as a snitch/informant for the LAPD's Criminal Conspiracy Section, supplying information about black militant organizations during the 60's. During the early 70's, DeFreeze was serving a sentence in Vacaville Prison during the time that the CIA was alleged to have been conducting drug experiments there at what was notoriously known as the "third floor." According to author Mick Farren:

> "DeFreeze became a (CIA) test subject and also recruited others under the cover of leading a self-help group called the 'Black Cultural Association.' DeFreeze's own statement is that he was drugged and conditioned by CIA agents and instructed that he would become "the leader of a radical movement and kidnap a wealthy person. After escaping through a conveniently unlocked exit door, DeFreeze did exactly that."

<u>Rev. Jim Jones</u>

Jim Jones was the supposed mastermind behind the People's Temple "massacre" in Guyana where over a thousand people died. (One would have to wonder if perhaps Jim Jones had also read *Stranger in a Strange Land* or *Catcher in the Rye*?)

It is possible that the real purpose behind Jonestown was to create a breeding ground for mind-controlled assassins like Chapman and Hinckley. (The People's Temple also had ties to the World Vision ministry).

The official version of this story is that Jones' followers committed mass suicide by swallowing cyanide-laced Kool-Aid in an act of religious devotion to Jones. However, new information stresses the possibility that this "massacre" was in reality an MKULTRA mind-control experiment, conducted by the CIA, and that most of the dead were actually murdered. (Drugs such as those used in known MKULTRA operations were discovered at Jonestown, including a whopping 11,000 doses of Thorazine, a major tranquilizer used in psychiatric hospitals). (14)

In a recording made during the final moments of the mass deaths in Jonestown, Jim Jones can be heard shouting, “Get Dwyer out of here,” in reference to Richard Dwyer, a CIA agent who was present during the “massacre.” Evidence gathered by other researchers points to a strong CIA presence in almost all of the dealings of Jim Jones before, during and after Jonestown and at the Guyana site itself.

There is evidence that Jones used doubles and even some confusion as to whether it was the genuine Jones whose body was found among the dead, as photographs of what is alleged to be his body are missing his tattoos.

Witnesses to the shooting of Congressman Leo Ryan and others at the Jonestown site describe the assailants as “zombie-like” and emotionless.

In reference to a rumored “death list” compiled by the People’s Temple, a congressional aide was quoted as saying, “There are 120 white, brainwashed assassins out from Jonestown awaiting the *trigger word* to pick up their hit.” (Italics supplied) (15)

Serial Killers

The explosive rise of the serial killer phenomenon in the 1980’s makes one wonder if perhaps what we are seeing is the result of government mind-control experiments gone awry, that perhaps these repetitive killers are part of a stockpile of “sleepers” who woke up too early or whose programming mechanism has been inadvertently triggered in some way.

Consider that for the most part, serial killers tend to prey on the so-called “undesirables” of society, such as prostitutes, drug addicts, homosexuals, and other targeted minorities of the ultra-right wing. (The FBI’s Behavioral Science Unit has stated that as many as 150 serial killers may be operating undetected in the United States).

Serial killers, like mind-controlled sleepers, outwardly appear normal to the rest of the world, but also seem to be acting under a programmed obsession to kill, usually in the same way, over and over again, as if trying to fulfill some sort of mission that is echoing around in their heads.

Examples of this phenomenon would include the Green River Killer who was responsible for the murder of at least 48 prostitutes in the Pacific Northwest, the so-called “Skid Row Slasher” who murdered

homeless men in Los Angeles, California, and homosexual murderers John Wayne Gacy and Jeffrey Dahmer.

Interestingly, one letter attributed to the serial killer who called himself "Zodiac" was mailed from San Francisco and arrived at the *San Francisco Chronicle* on February 14, 1974, seven days after the Symbionese Liberation Army had kidnapped Patty Hearst. In this letter, Zodiac pointed out that the abbreviation "SLA" meant "kill" in the old Norse language.

The Zebra Killings

San Francisco's "Zebra killings," a murder spree roughly simultaneous during the time that the SLA was active, were allegedly perpetrated by American Black Muslims motivated by "revenge" on the white race. Given the history of such tactics as the use of disinformation and smear campaigns against "subversive" groups, it is possible that this was a CIA/FBI program to discredit the Muslim movement in America, and that the murders were possibly committed by whites in black face makeup. For a 179-day period, the "Zebra" killers brutally assaulted, robbed, and sodomized a total of twenty-three persons, leaving fifteen dead.

These crimes were allegedly carried out by a Nation of Islam group that called themselves the "Death Angels" and who believed that they were serving Allah by killing "blue-eyed devils," i.e. Caucasians. To become a Death Angel, a member supposedly had to kill either nine white males, five white females, or four white children in order to earn their "wings." Polaroid photographs were taken of the victims at the murder sites as proof by the murderers that the killings had been accomplished. These murders were supposed to guarantee the killers a special place in the afterlife.

The code-named "Zebra" killings (so-called by police because the crimes involved black on white crimes) took place in San Francisco during a six month period from 1973 to 1974 and occurring during the time of CIA/FBI involvement in Vacaville and anti-subversive type operations in California. The murders involved shootings, stabbings, and hackings with machetes.

On January 28, 1974, the killers claimed five victims in one night. A group of five black Muslims were arrested and accused of being the principal perpetrators, but one defendant (A.C. Harris) became an informant and testified against the others after having been granted full immunity from prosecution. According to some sources, up to twenty of these killers were never caught or identified. The Nation of Islam paid for three defense attorneys during the trial. All of the suspects received life sentences. (16)

Disconnected Connections

The religious “cults” that come under public scrutiny always seem to involve accusations of mind-control. Do the implications of government involvement in a place like Jonestown and what we now know about MKULTRA suggest that we will see this sort of history repeat itself? “Those who do not remember the past are condemned to repeat it” are the very words that were displayed prominently on a sign above the pulpit at Jonestown.

What will future investigations reveal as to CIA/intelligence ties lying behind other groups such as the Branch Davidians or even Heaven’s Gate? Consider the rumblings that have been heard regarding Timothy McVeigh and a supposed mind-control device implanted in his buttocks. Perhaps McVeigh received a special telephone call just prior to the events in Oklahoma City?

In response to public outcry in 1977, Congress forbade further research into mind-control and demanded that these programs be terminated. Former CIA man Victor Marchetti has revealed that as of today, so-called “black programs” working with mind-control still exist, only now they are better hidden. A new project that works with “synthetic telepathy” supposedly has the ability to remotely transmit microwave voices into the heads of targeted persons. This device and others are known as “Less Than Lethal” (LTL) weapons, according to an article that ran in the April 1994 issue of *Scientific American*. (17)

During the NBC documentary *The Other Side*, Major Edward Dames of the Pentagon’s Defense Intelligence Agency stated that “The U.S. Government has an electronic device which could implant thoughts in people.” He refused further comment afterward.

And so the beat goes on. Your tax dollars are at work, even as you sleep. And who knows, maybe the next ringing telephone could be a “wake-up call” for either you or me?

Chapter 13

The Mysterious Death of Kurt Cobain

And I swear that I don't have a gun
Lyric from the song, *Come as You Are* by Kurt Cobain

§

Like many of my contemporaries (and that means all of the other aging rock and rollers out there in the world) I thought I knew all about the controversy surrounding the 1994 death of musician Kurt Cobain, specifically, the allegation that his death was actually a homicide staged to look like a suicide. And after first hearing about it, I quickly and easily dismissed the entire notion as nothing more than the reactions of a few over-zealous fans who, in my opinion, simply wanted to create the type of "Jim Morrison" mythology that the punk rock generation seemed to lack.

And I admit that I did this without ever taking the time to read about or research any of the materials available on the subject of Kurt Cobain's death. My attitude was based solely on reports from the mainstream media that said that Cobain was known to be "depressed" and a "suicidal" person. And because of that, I accepted that there was nothing of any substance to the allegations of murder.

In part, my attitude came purely from the sort of arrogant certainty that stems from the burnout one suffers from reading about one too many conspiracy theories. That arrogance was coupled with a belief that most people who attempt to promote such ideas are usually overly imaginative, slightly paranoid and/or doing so strictly with an eye towards financial gain of some sort. (That may sound odd coming from a person such as myself who firmly believes that John F. Kennedy, Malcolm X, Bobby Kennedy, and Martin Luther King were killed as a result of conspiracies by elements within our own government. But if one has delved as deep into the whole conspiracy realm as I have, you begin to become somewhat jaded after a while and there comes a time when you want those famous people who die to simply do so without any mystery, controversy or hidden agendas).

So the claim that Cobain's death was not the result of suicide, but instead stemmed from a vile conspiracy to murder him was viewed by me as just the latest and perhaps the lamest among a "market" already over-glutted with such folklore.

In early January of 1998 I moved from the east coast to live in Seattle. At that time, I was earning a living by doing legal writing and research for defense attorneys and Seattle offered some great opportunities, coupled with the fact that it is one of the most beautiful and "laid- back" cities in the United States.

It was shortly after my move to Seattle that I was surprised to learn that the whole "Kurt Cobain did not commit suicide" theory was still very much alive and well. I learned this from two sources: the first from the large amount of fanfare that surrounded the premier of the documentary film *Kurt and Courtney* when it was first shown in Seattle in 1998; the second from discovering that the local public access television featured a weekly show by a guy named Richard Lee called, "*Kurt Cobain Was Murdered*."

Once again, I quickly dismissed the whole theory as nonsense and decided that the enduring interest in the story was probably just a local phenomenon since Nirvana got their start in Seattle. I didn't go see the movie and I only tuned in occasionally and half- listened to the content of Lee's public access show. (Lee's presentation struck me as somewhat rambling and obsessive at times and his show seemed to feature the typical implausible connections that persons with overactive imaginations usually try to mold into a workable conspiracy theory).

And so it remained with me until one night in late 1999. My wife and I were invited by a couple of friends (on one of those typical rainy nights in Seattle) to watch a few movies with them on the VCR. Our friends had picked out the movies, one of which turned out to be the documentary film *Kurt and Courtney*. O.K., I told myself, I will suffer through this, if for no other reason than to be a polite guest and to confirm my suspicions that there really was nothing to the whole affair.

Not a chance.

Although I thought the movie was a bit poorly produced and all too typical of the type of tabloid journalism that I despise, I was surprised by the remaining doubts and overall complexity of the case as presented in the film and my interest was definitely sparked, enough so that I decided to take a closer look at the facts. (If for no other reason, I thought, than to see what the detractors had to say about this film and hopefully, to obtain a few dissenting facts in order to salvage my original summation about the whole thing and save face).

My first step was to jump on the Internet and type "Kurt Cobain" into a search engine. I immediately got about 40 hits for sites that dealt with the controversy surrounding his death. There was a hell of a lot of information there and, quite naturally, built around two camps: those who

believed that Kurt Cobain simply committed suicide and those who believe that he was murdered. (I was able to determine quickly that the "pro-murder" sites outnumbered the "pro-suicide" ones).

And what I have discovered after reading through multiple web pages of information and the few books available on the subject is this: as it stands at the moment, the "truth" about the death of Kurt Cobain all rests on what you believe, who you admire, or ultimately, who you really trust the most.

The facts of the case (a few which are admittedly of a subjective nature and some which are not), are to some extent purely circumstantial, but nonetheless represent some very compelling evidence and enough reasonable doubt that, at the very least, the case should be reopened and examined thoroughly by a law enforcement agency that is independent of the Seattle Police Department. (As it turned out, I was to learn that this was a sentiment that has been echoing around the Internet for quite some time). And before we move on, it should be noted that circumstantial evidence, while often thought of by lay persons as inferior in nature, can be very forceful indeed and plenty of people have been sent to prison and even to death row based solely on such evidence. (Having worked in the legal field for many years proved that fact to me time and again).

Detailing the entire chain of events surrounding Kurt Cobain's death is beyond the scope of this story, however a brief synopsis of the most compelling facts is as follows:

• There were no legible fingerprints on the shotgun, the box of shotgun shells, or the pen used to write the note recovered at the scene of Kurt's death.

• The alleged "suicide" note does not mention suicide at all and actually reads more like the musings of a musician who was planning to leave the industry, a sort of "retirement" letter, as others have suggested. It also appears that someone other than Cobain added a line to the beginning of the note and four lines at the end of it in order to make the note *appear* to be about suicide, a fact that has been independently verified by handwriting experts. (In a March, 1998 interview with Howard Stern, Nirvana member Dave Grohl verified that the band was in the process of breaking up prior to Kurt's death).

• Cobain was not "barricaded" inside the greenhouse as originally reported by media sources. Initial reports stated that a stool was wedged against the door, but a subsequent investigation revealed that it was merely sitting in front of two unlocked doors that led out to a balcony. In addition, the locks on the greenhouse door are the types that could be locked by anyone by simply closing the door while exiting.

• According to the pathology report, Kurt's body contained benzodiazepine, a hypnotic drug similar to that found in Valium, along with three times the lethal dose of heroin, at the time of his death. This has led to the conjecture that Cobain would either have already been dead prior to the gunshot being inflicted or would have been so incapacitated by the volume of drugs in his system that he would not have had the physical ability to shoot himself. Cobain was found with injection marks on both arms, his shirtsleeves rolled down and his works stashed neatly in a cigar box near his body. Independent toxicology researcher Roger Lewis wrote that such a dose of drugs would have "immediately rendered [Cobain] incapacitated in a comatose state or killed him instantly." (For a detailed discussion of the drug aspect of the case, see the essay *Dead Men Don't Pull Triggers* by Roger Lewis, a Canadian chemist and scientist. Lewis' report is highly detailed and well researched, citing nearly 100 references to scientific reports and journals).

• Someone was using Cobain's credit card after it was confirmed by the medical examiner that he was already dead, a fact that has never been explained by the Seattle police. Cobain's body lay in the greenhouse for three days. Records show that activity on the card ceased once Cobain's death was officially announced.

• Three weeks prior to his death, the Seattle police were called to Kurt Cobain and Courtney Love's house. Courtney told the police that Kurt was locked in a bathroom and threatening to kill himself. Kurt's explanation to the police was that he was hiding from Courtney Near the end of this episode, Courtney acknowledged to the police that Kurt had not actually threatened suicide.

• Three days prior to his death, Kurt allegedly told an acquaintance that he "feared for his life."

• Kurt's death was quickly declared a suicide following a very brief examination of the death scene by the Seattle police, leading to the "rush to judgment" allegations that have been leveled at that department. According to researchers, the medical examiner, Dr. Nikolas Hartshorne, had a conflict of interest in conducting the examination of Kurt's body as it was later learned that he was a good friend of Courtney Love, who herself would become one of the prime suspects in the allegation that Kurt's death was a murder.

• According to researchers, close friends of Kurt Cobain said that he was not depressed or suicidal in the days leading up to his death.

• Kurt's drug overdose in Rome was described as an accident by the attending physician and *not* as a suicide attempt. There were rumors that

fifty pills had been pumped from his stomach, a story that apparently originated from Courtney Love. It should be noted as well that the attending Rome physician, Dr. Osvaldo Galletta, also denied this.

• Courtney Love has a history of violence, making threats and has often been described as mentally unstable by her associates and even by her own father. In addition, there were allegations that Kurt was planning to divorce her and that he had even written Courtney out of his will, a scenario that suggests a person who had both the capacity, and perhaps most importantly, a *motive* for foul play.

• Three months before Cobain's death, rock musician Eldon Hoke (El Duce) of the band The Mentors claimed that Courtney Love offered to pay him $50,000.00 to kill Kurt. Hoke later passed two polygraph tests that were administered by Dr. Edward Gelb, one of the top experts in the polygraph field. (The two tests passed by Hoke were rated by Dr. Gelb as being "beyond the possibility of deception").

The murder for hire claim has also been verified by an independent witness who claims to have overheard part of the conversation between Hoke and Courtney Love. If that claim is in fact true, it represents perhaps the strongest evidence of foul play that exists in this mystery. (It has been substantiated that Love and Hoke definitely knew each other). But the truth be known, El Duce was not one of the most trust-inspiring persons who inhabited the planet.

In the mid-1980's, I was playing in a local punk rock band (The Tombstones) in Atlanta, Georgia and I met El Duce there. At the time, I owned a house in a seedy section of the city known as "Cabbage Town" and El Duce was staying with my next-door neighbor for a few weeks. As I recall, the Mentors had come to town for a couple of gigs and become stranded due to the lack of clubs that paid any real money that would allow them to get back home. El Duce and a few of his band members hung around Atlanta while doing odd jobs to earn traveling money. My best recollections of him regarding the type of individual he was are somewhat foggy: at the time I was deeply immersed in the punk rock scene and often I was either on or coming off of whatever substance was plentiful and currently within my grasp at the moment. But I do remember that El Duce stood out in my own mind (and that of others) as a rather exceptional "drunk among drunks." While generally an easy going and friendly sort of guy, he was also seen as somewhat of a scoundrel and a moocher and I remember that because of this, he was not particularly well-received by the local music crowd.

And it is just that type of reputation that causes many people to doubt his story about having been offered money by Courtney Love to kill Kurt Cobain. But again, at the very least, El Duce's claim deserves to be

examined seriously by an independent law enforcement agency. (The whole notion of El Duce's reliability makes me recall a scene from the Oliver Stone film *JFK* where Kevin Costner, in his role as prosecutor Jim Garrison, comments about the credibility of one of his eyewitnesses by saying that he always wondered why, just because the particular women in question was a prostitute, she was assumed to have bad eyesight).

In April of 1997, El Duce was interviewed by documentary film director Nick Broomfield regarding the murder for hire claim. A week later El Duce was found dead after being hit by a train, the details of which remain somewhat shrouded in mystery. His death occurred after friends saw him leaving his home with a strange man who has never been identified. Two days prior to his death, El Duce had allegedly told another friend that he believed his life was in danger. Music journalist Al Bowman had this to say about Hoke's death:

> "There is something very, very strange about his death . . . He didn't kill himself. I'm convinced this has something to do with Kurt Cobain."

Love's lawyers have refused to provide information on her whereabouts at the time of the "El Duce incident" but have worked hard to discredit other parts of El Duce's claims. As such, his story basically stands as is without a convincing rebuttal.

The continuing controversy surrounding the death of Kurt Cobain is for the greatest part due to the work of Tom Grant.

Grant, a retired police detective turned Beverly Hills private investigator, was hired by Courtney Love to locate Kurt after he had absconded from a drug rehab center in Marina Del Rey, California just prior to his death.

Grant maintains a highly detailed and well thought-out website about Kurt Cobain's death. His information, while controversial, is compelling enough that it should at the very least be given serious consideration in any future investigation into the case.

Grant's theory about Cobain's death is that Kurt was murdered and that someone deliberately attempted to make the crime scene appear to be a suicide. His prime suspects in this theory are Courtney Love and the Cobain family nanny, Michael "Cali" DeWitt.

In addition to a large amount of intriguing circumstantial evidence, Grant points out many instances where Ms. Love has attempted to rewrite history to make Kurt appear suicidal, both before Kurt died and in the aftermath of Kurt's death.

Some of his evidence is well documented: Grant has recorded telephone conversations with both Courtney Love and Rosemary Carroll, Ms. Love's attorney. Max Wallace and Ian Halperin, the authors of the book, *Who Killed Kurt Cobain*, were allowed to listen to these tapes by Grant. They report in their book that Rosemary Carroll does indeed express her doubts to Grant about Kurt's suicide and that she also discusses her belief that Kurt was murdered. Grant states that, "Rosemary was very instrumental in initiating this investigation and encouraging me to dig into this farther." (Neither Carroll or Ms. Love have taken any legal action against Grant's claims that Kurt Cobain was murdered).

As far as opinions go, Grant holds nothing back and is convinced that Courtney Love is a cold-blooded killer, which may explain the large volume of intense criticism that he levels at her from his web site. But while I feel that many of the allegations that Grant makes do seem to be credible, my only real exception to him is this: he definitely appears to have a specially sharpened ax out for Courtney Love and many of his criticisms seem (in my own opinion) to stem from the fact that as a conservative, former career cop, he just doesn't quite grasp and understand the whole punk rock mentality, a trait that the liberal Ms. Love is famous for. (Grant appears to be particularly offended by Ms. Love's antics and as such, often reads dark intentions into her every comment and move).

Other deaths that researchers have linked to the Cobain case are that of Seattle police officer Antonio Terry and Hole bass player Kristen Pfaff.

On June 4, 1994, Seattle police officer Antonio Terry was shot and killed after having stopped on a Seattle freeway to render assistance to four stranded motorists. In a series of weird events that remain in controversy to this day, Terry got into a shootout with two people (Eric Smiley, age 25, and Quentin Ervin, age 17) on the side of the road and was fatally shot.

According to Tom Grant, Terry had close connections to Kurt Cobain and Courtney Love and his name appears in an April 4, 1994 police missing persons report filed by Love just prior to the discovery of Kurt's body.

While he was still in the process of trying to locate Cobain, Grant reports that Courtney talked to Detective Terry on his car phone. Grant states that, "I later learned she'd been talking to Terry quite a lot during the time Kurt was missing. Detective Terry was even mentioned in the missing person's report as having additional information about Kurt."

Grant does not give any particular credence to the theory that Terry's murder was indeed a part of the whole Cobain mystery, but notes that it is a very strange coincidence that Terry, the only Seattle police officer to be killed in ten years up to that time, also had a connection to the Cobain case, one of Seattle most infamous deaths. I have thoroughly researched this particular angle to the story and don't personally believe that Terry's death has any ominous connection to the Cobain mystery. A close reading of the newspaper accounts about the Terry murder indicates that this crime was the result of a random series of highly unfortunate events. As such, Terry's death appears to be purely coincidental and has no sinister connection to Kurt's death.

Perhaps the only thing that the Terry case really brings to the Cobain mystery is the fact that during the course of the murder trial, the Washington State Patrol Criminal Lab verified that the Seattle police had deliberately altered Detective Terry's time sheet in order to make it appear that Terry was on duty at the time he was killed. This would have allowed the prosecutors in that case to charge the two defendants with aggravated, first degree murder, a crime that carries a mandatory sentence of life in prison with no possibility of release in Washington State. (According to the State Patrol lab, the time sheet had been altered in a minimum of six places).

On June 15, 1994, Kristen Pfaff, the bassist for Courtney Love's band Hole, was found dead in the bathtub of her Seattle apartment from an apparent drug overdose, a mere two months after Kurt's death. In light of the whole atmosphere of heroin use that seemed to dominate the Seattle music scene during that time and the fact that Kristen had been known to use heroin in the past, her death, at first glance, seems to be devoid of any real mystery. The only thing that would make Kristen's death seem mysterious is the fact that she was a member of Courtney's band. And in order to make the leap to a sinister link between Kristen's and Kurt's death, one would first have to accept that his death was in fact a murder and that Courtney Love was responsible.

Tom Grant believes that Kristen Pfaff *was* murdered. He notes that her death occurred the evening before she was to leave Seattle to go back to Minneapolis, having quit Hole because of major conflicts with Courtney Love. Grant further speculates that Kristen may have known something vital about Kurt's death. According to authors Ian Halperin and Max Wallace, Courtney Love once threatened Kristen by telling her, "Just don't fuck with me, or you will regret it forever."

But perhaps the largest question that comes to the minds of many is this: why hasn't Grant been sued by Ms. Love for libel and slander if the accusations that he makes are not true?

Love has been quoted as saying that her reason for not suing is because Grant has no money.

But money should not be the only reason to file a civil lawsuit for libel: there is also the simple pursuit of truth or to seek to right a terrible wrong that has been committed against you. Other civil lawsuits for libel and slander have been filed where the injured party merely seeks to restore their good name. (The truth is an absolute defense in libel or slander cases). I can recall one libel case that I read about where the plaintiff, after having successfully won a libel lawsuit, asked only for one dollar in damages, having been satisfied merely to prove that statements made about him simply were not true, a fact which led to the case being highly publicized due to that rather unique and noble manner of bringing the case to its final end.

In answer to the lawsuit question, Grant gives the following explanation:

> "A lawsuit would create publicity for the investigation, the very thing they're [Love and her legal team] trying to avoid. It would give me the opportunity to present disclosed and undisclosed evidence in a court of law. It would expose the truth about this whole smelly fraud. And a lawsuit would also bring immediate counter suits. I'm not after their filthy money, but if they really want to flex their muscles, they better be sure their pants don't fall down."

Not long after he appeared on a radio talk show, where he had spent two hours detailing his suspicions about Cobain's death, Grant was contacted by one of Courtney Love's attorneys. In a conversation that Grant recorded, Love's attorney offered to make it "worthwhile" to Grant if he would cease his investigation. Grant refused, believing that the offer was actually a bribe in exchange for his silence.

By now it should be clear enough to anyone that there are definite unanswered questions regarding the death of Kurt Cobain and that while there is no "smoking gun" here (no pun intended), there is also no quick and easy way to dismiss many of the accusations surrounding this case. Enough reasonable doubt has been created and, as noted before, I agree with others that a thorough investigation by an independent law enforcement agency is called for.

Most certainly, my own initial, smarmy assurance about the Cobain "conspiracy" has been replaced by a healthy skepticism, in the truest sense of the word.

There are many Internets links, thoughtful magazine articles and books that contain most of the information that I have cited in this article. And in the endnotes section for this chapter, I have provided the web addresses to a few websites that I consider to be the most relevant and intelligent ones that deal with the death of Kurt Cobain.

As I stated at the beginning of this article, there are many websites that discuss the Cobain death controversy. But as you will see, all of the sources that I provide in the endnotes are based on the premise that Kurt was in fact murdered. The reason for this is simple and perhaps even a bit revealing in nature: I have yet to find even one source that refutes any of the "pro-murder" allegations in anything that even remotely resembles a clear, concise, and convincing manner or which does not leave glaring, unanswered questions. (If you know of a source that does, please let me know).

So as it stands at the moment, I am withholding my own judgment about what I ultimately believe is the "truth" about Kurt Cobain's death until I have more information. And in my opinion, so should you.

Appendixes, Notes, and Resources

Appendix 1

The History of Palmyra

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Location, Topography and Weather

Palmyra Atoll is situated nine hundred sixty miles south by west of Honolulu and three hundred fifty-two miles north of the Equator. The atoll has an area of about one and one-half square miles and consists of around fifty islands in the shape of a horse shoe surrounding two lagoons (prior to the 1940's, three lagoons).

The islands stand but five to six feet above sea level, but dense vegetation rises to a height of seventy-five to ninety feet. Surrounding the islands and the lagoons is a platform of coral and hard sand. One can walk upon this platform from one island to another, even at high tide. At low tide parts of the platform are dry. The lagoons are separated by arms of the platform reef. They reach depths of from one hundred twenty to one hundred sixty feet.

The climate is wet and humid, as the dense vegetation evidences. Palmyra lies near the zone where the northeast and southeast trade winds meet. The contact between these bodies of air forces the warmer to rise, to become cooled and to drop its moisture in the form of tropical rain.

History: Under the Hawaiian Flag (Part I)

The atoll received its name from the American vessel Palmyra under the command of Captain Sawle, who sought shelter there on November 7, 1802. On February 26, 1862, His Majesty, Kamehameha IV (1834-63), Fourth King of Hawaii (1854-63), issued a commission to Captain Zenas Bent and Mr. Johnson B. Wilkinson, both Hawaiian citizens, to sail to Palmyra and to take possession of the atoll in the king's name.

On April 15, 1862, Captain Bent and Mr. Wilkinson landed in Palmyra and took formal possession of the atoll in accordance with the royal commission.

Captain Bent sold his rights to Palmyra to Mr. Wilkinson on December 24, 1862. This deed was recorded in 1885 in the Royal Registry of Conveyances in Honolulu. It conveyed all of the captain's:

> "Right, title and interest in and to all the property of whatever description now lying or situated on Palmyra Island (sic) in the Pacific Ocean, which island (sic) by a proclamation of His Majesty, Kamehameha IV, at present belongs to the Hawaiian Kingdom, and also all my right, title and interest in and to any partnership property that I may have an interest in as co-partner with the said Johnson Wilkinson."

After Mr. Wilkinson's death on June 25, 1866, in New Zealand, the captain's and Mr. Wilkinson's rights passed to Kalama (Mrs. Johnson B.) Wilkinson through Mr. Wilkinson's will, which was proved and registered in New Zealand and was later admitted to probate in Hawaii in 1898. United States v. Fullard-Leo, 331 U.S. 256, 277-78 (1947). After Mrs. Wilkinson's death in 1885, two of her three heirs transferred all their rights, titles and interests in Palmyra to a Mr. Wilcox, who conveyed the same to the Pacific Navigation Company, which sent a married couple to live in Palmyra September 1885-August 1886.

The Honorable Henry Ernest Cooper Sr.

By a series of four conveyances between 1888 and 1911 the Pacific Navigation Company's interests were transferred to the Honorable Henry Ernest Cooper Sr. of Honolulu.

In 1892 the Annexation Club, a small group in Honolulu interested in Hawaii's annexation to the United States, if no other measure served, held its meetings privately in the offices of Lorrin A. Thurston, Esq. The thought of such a group had originated with Judge Cooper. Long an ardent supporter of independence for Hawaii, Mr. Thurston had been forced to agree with Judge Cooper that it was wise not to promote annexation but to be ready to act if Her Majesty, Liliuokalani (1839-1917), Queen Regnant of Hawaii (1891-93), acted, in the group's estimation, *ultra vires*.

Judge Cooper served Saturday-Tuesday, January 14-17, 1893, as the Chairman of the Committee of Safety during the Hawaiian Revolution. On the morning of Sunday, January 15, 1893, the Committee of Safety met and decided to call a mass meeting on Monday, January 16, to ask it to confirm the appointment of the Committee of Safety and to authorize it to take whatever measures it might consider necessary to protect the public interest.

The mass meeting held in the Honolulu Armory on Monday, January 16, was very large, enthusiastic and harmonious. The Committee of Safety, selected on Saturday, January 14, from the membership of the Annexation Club, was confirmed, including Judge Cooper's chairmanship, and given power to "further devise such ways and means as might be necessary to secure the permanent maintenance of law and order and the protection of life, liberty and property in Hawaii." On Monday afternoon the Committee, realizing that the community was in a state of unrest, requested the then American Minister to Hawaii, the Honorable John L. Stevens, to land a force from the U.S.S. Boston, then in the harbor. The Minister acceded to this request, and a body of sailors and marines came ashore late Monday afternoon. This force sent a guard to the American legation and found camping ground about where the present Federal Building in Honolulu now stands.

The Committee of Safety next met on Monday evening, January 16, to consider the organization of a new government. Some sixty citizens attended.

On the morning of Tuesday, January 17, the Honorable Sanford B. Dole completed his duties at the Honolulu courthouse, wrote his resignation as Associate Justice of the Supreme Court of the Kingdom of Hawaii and sent it to the Queen's Cabinet. Justice Dole then went to the headquarters of the Committee of Safety and accepted the Committee's appointment as President of the Provisional Government. Later that same day, from the steps of the Iolani Palace Judge Cooper read the proclamation abrogating the monarchy and establishing the Provisional Government. The proclamation appointed an executive body for the Provisional Government with Justice Dole as President and Foreign Minister. As the reading neared its end, a letter from President Dole announcing the Provisional Government's actions was sent to the American Minister, Mr. Stevens, who responded with a letter recognizing the Provisional Government. The remaining diplomats and consuls in Honolulu received similar notification during Tuesday evening. Before dawn on Wednesday, January 18, President Dole had replies from almost all of them recognizing the Provisional Government.

History: Under the Hawaiian Flag (Part II)

Mrs. Wilkinson's third heir transferred his rights in Palmyra to a Mr. Ringer, whose children in turn transferred their rights in Palmyra to Judge Cooper in 1912. Mr. Ringer's widow sold all her rights, titles and interests in Palmyra to Maui and Clarke in 1912. Judge Cooper petitioned the Hawaii Land Court in 1912 to confirm his title. Maui and Clarke contested the petition and claimed to own Mrs. Ringer's dower interest in an undivided one-third of the atoll. Through the Attorney General of Hawaii,

the Land Court decreed that Judge Cooper was the owner in fee simple subject to Mrs. Ringer's dower interest held by Maui and Clarke. United States v. Fullard-Leo, 331 U.S. 256, 278 (1947). Judge Cooper made short visits to Palmyra in 1913 and 1914, each lasting from two to three weeks; he built a house there in 1913. The judge's house collapsed by 1938. United States v. Fullard-Leo, 331 U.S. 256, 280 and 283 (1947).

By Captain Bent's and Mr. Wilkinson's actions the Fourth King of Hawaii acquired sovereignty over Palmyra, and the captain and Mr. Wilkinson obtained the private ownership of the atoll's islands. United States v. Fullard-Leo, 331 U.S. 256, 265 (1947). The U.S. Supreme Court in 1947 was of the opinion that, where there was power in the king or the officials of his kingdom to convey a title to Palmyra to the captain and Mr. Wilkinson between the years immediately following its annexation to the Kingdom of Hawaii in 1862 and prior to many of the private conveyances occurring in Hawaii much later in the nineteenth century, the Anglo-American doctrine of "lost grant" may be applied. The Supreme Court presumed the conveying of such a "grant" to the captain and Mr. Wilkinson and the subsequent "loss" of the "grant." United States v. Fullard-Leo, 331 U.S. 256, 273 (1947).

In order to apply the doctrine of "lost grant", the possession must be actual, open and exclusive. The payment of taxes is important. No taxes were collected from those who claimed to be owners of Palmyra prior to the years 1885-87, when the Pacific Navigation Company paid taxes on Palmyra to the Kingdom of Hawaii. Assessments were made annually from 1911 until 1959, and taxes were paid regularly during those years to the Territory of Hawaii by the claimants to the property. United States v. Fullard-Leo, 331 U.S. 256, 273-75 (1947).

It is apparent that, except for the royal grant from 1862, a paper title existed in Captain Bent and Mr. Wilkinson and their heirs. There is a record of the conveyances in Hawaii since 1885. Hence, there has been a claim of right to exclusive possession. That claim was manifested not only by transfers of paper title but also by the actual user of the property. The courts judge the sufficiency of actual and open possession of property in the light of the property's character and location. Palmyra is admittedly an isolated place, whose possession need be less than continuous to form the basis of a claim. It is true that the Anglo-American rule in applying the doctrine of "lost grant" requires an uninterrupted and long-continuing possession of a kind indicating the ownership of the fee. However, uninterrupted and long-continued possession does not require a constant, actual occupancy where the character of the property does not lend itself to such use. In addition, no other private owner claims any rights in Palmyra. United States v. Fullard-Leo, 331 U.S. 256, 279-80 and 281 (1947).

History: Under the American Flag

Palmyra was specified as one of the islands included in the Joint Resolution of the Congress of July 7, 1898, which annexed the Republic of Hawaii to the United States. [Vide Volume 30, Statutes-at-Large, page 750, et Senate Document No. 16, Fifty-fifth Congress, Third Session, page 4.] In 1912, at Judge Cooper's suggestion, the then Governor of Hawaii asked the Secretary of the Interior to send an American vessel to Palmyra to confirm American sovereignty. Thus, on February 17, 1912, the U.S. Navy cruiser West Virginia under the command of Rear Admiral W.H.H. Southerland left Honolulu and returned on February 28, 1912, with the announcement that the cruiser's officers had taken formal possession of Palmyra in the name of the United States on February 20-21, 1912.

World War II

During the 1940's the U.S. Navy stationed six thousand sailors in the atoll. They dredged a seaplane runway which merged the atoll's two western lagoons into one. A causeway was built on the remaining reef. At the same time, the sailors joined three of the islands into one and built a landplane runway about one mile long, which the U.S. Air Force used until 1961.

Palmyra Atoll was a part of the Territory of Hawaii (United States v. Fullard-Leo, 331 U.S. 256, 266 (1947)) prior to Hawaii's entering the Union on August 21, 1959. Before this date, the Territory of Hawaii provided law enforcement to Palmyra as a part of Hawaii. Inasmuch as the Congress expressly excluded Palmyra from the State of Hawaii by section 2 of the Hawaii Statehood Act (Public Law 86-3, March 18, 1959), legislation was required to provide for law enforcement. The Congress accomplished this by Public Law 86-3 (March 18, 1959), which extended the jurisdiction of the U.S. District Court for the District of Hawaii to cases arising in Palmyra (Title 48, U.S. Code, section 644a).

From August 12, 1898, until April 30, 1900, Hawaii (including Palmyra Atoll) was an unincorporated U.S. territory. On the latter date the Congress made the U.S. Constitution and all U.S. laws applicable to Hawaii (including Palmyra Atoll) as elsewhere in the several States and the District of Columbia. On April 30, 1900, Hawaii (including Palmyra Atoll) became an incorporated U.S. territory. Incorporation has been consistently interpreted as a perpetual state. Once incorporated, an area cannot be de-incorporated. So, when Hawaii (excluding Palmyra Atoll) was admitted as one of the several States, Palmyra remained and continues to

remain an incorporated U.S. territory. It is, in fact, of the fourteen U.S. insular areas, the only incorporated U.S. territory, that is, a Territory.

Section 48 of the Hawaii Statehood Act continued to vest all executive and legislative authority necessary for the civil administration of Palmyra in the Secretary of the Interior, until the Congress provided for the government of Palmyra. Section 48 maintained that all judicial authority for the government of Palmyra other than that contained in Title 48, U.S. Code, section 644a, would continue to be vested as well in the Secretary of the Interior. Section 48 allowed that the Secretary might confer on the U.S. District Court for the District of Hawaii jurisdiction in addition to that contained in Title 48, U.S. Code, section 644a, and those judicial functions and duties which the Secretary deemed appropriate for Palmyra's civil administration.

Executive Order No. 10967 (October 10, 1961) restated that the Secretary of the Interior was responsible for Palmyra's civil administration and all executive and legislative authority necessary for that administration and all judicial authority other than that contained in Title 48, U.S. Code, section 644a. Similarly, the order permitted the Secretary to confer on the U.S. District Court for the District of Hawaii jurisdiction in addition to that contained in Title 48, U.S. Code, section 644a, and those judicial functions and duties which the Secretary deemed appropriate for Palmyra's civil administration. This executive order will continue in force until the Congress provides for Palmyra's civil administration.

Secretary of the Interior's Order No. 2862 (March 16, 1962) gave the U.S. District Court for the District of Hawaii jurisdiction in the filing and recording of written *muniments* of title to land in Palmyra.

Current Circumstances

The Office of Insular Affairs, U.S. Department of the Interior, administers the atoll, whose islands remain privately owned. All but two of Palmyra's islands are owned by the three brothers, Messrs. Leslie Vincent, Dudley and Ainsley Fullard-Leo, all of Honolulu. The brothers' parents, Mr. and Mrs. Leslie Fullard-Leo, acquired title on August 19, 1922, to their islands from Judge Cooper for the purchase price of fifteen million (15,000,000) dollars. (1). United States v. Fullard-Leo, 331 U.S. 256, 279 (1947). The brothers' spokesman is Mr. Leslie Vincent Fullard-Leo, whom one may reach him in Honolulu at 46090 Pu'ulena Street, Kaneohe, Hawaii 96744. Judge Cooper died on May 15, 1929. His heirs retain the two islands which the Messrs. Fullard-Leo do not own, that is, two of the five Home Islands.

In July 1990 Mr. Peter Savio of Honolulu took over a lease on the atoll till the year 2065 and formed a corporation, the Palmyra Development Company. Mr. Savio intends to develop in the atoll residential areas and tourist spots that will emphasize a “get-away-from-it-all” lifestyle. Mr. Savio has said that he has an agreement with the atoll’s owners to buy the atoll for thirty-six million (36,000,000) dollars. Mr. Savio has carried the atoll’s for-sale listing since 1987. Except for rare, short-term travelers arriving by boat, the atoll is currently uninhabited.

On January 20, 1995, the Honorable Elton Gallegly (Rep.-California), chair of the House Resources Subcommittee on Native American and Insular Affairs in the One Hundred Fourth Congress, introduced H.R. 602, the Omnibus Territories Bill of 1995. H.R. 602 provided in title III (the Insular Areas Consolidation Bill of 1995), sections 301-306, that the State of Hawaii should include Palmyra Atoll.

Executive Order No. 10967 (October 10, 1961) restated that the Secretary of the Interior was responsible for Palmyra’s civil administration and all executive and legislative authority necessary for the administration and all judicial authority other than that which had been conferred on the U.S. District Court for the District of Hawaii. This Executive order will continue in force until the Congress provides for Palmyra’s civil administration. (2)

On May 4, 2000, the Nature Conservancy announces intent to purchase Palmyra.

On November 20, 2000, the Conservancy purchased Palmyra Atoll for $37 million, one of the most costly land acquisitions ever by a conservation group.

On January 18, 2001, The US Fish and Wildlife Service gave Palmyra federal protection and created a national wildlife refuge surrounding all of Palmyra Atoll. Palmyra is now protected from any commercial development and exploitation (3)

Notes and Sources to Appendix 1

(1) Prior to the purchase of Palmyra by the Nature Conservancy, I corresponded with Ted Cooper who informed me that the 15 million dollar sale price figure was a typo and that the actual amount was really $15,000.00.

(2) *See also* www.doi.gov/oia/Islandpages/palmyrapage.htm.

(3) See www.oneworldjourneys.com/expeditions/palmyra

See also: www.nature.org/wherewework/asiapacific/palmyra

Appendix 2

The Mikado: A Brief History and Discussion

Ko-Ko: Hate you? Oh, Katisha! is there not beauty even in bloodthirstiness?

Line delivered by Ko-Ko, the "Lord High Executioner" from Act II of *The Mikado*

Authors Note: *Many of the Zodiac's letters contained references to the Gilbert and Sullivan light opera, The Mikado. What follows is a brief discussion of the opera, along with my own musings as to what we may possibly infer from Zodiac's own comments about the play.*

Often referred to as Gilbert and Sullivan's "Japanese" opera, *The Mikado, Or, The Town of Titipu*, first opened on March 14, 1885 at London's Savoy opera house and ran for nearly two years for a total of 672 performances. (To give you some perspective on the age of this play, Mark Twain's *Huckleberry Finn* was published in 1886, the year after the *first* performances of *The Mikado*). The play went on to successful performances in both Germany and the United States, with the first American run beginning on July 6, 1885. It was/is one of the most well received and longest running operas of all time. (*The Mikado* was also the subject of a 1939 film of the same name, directed by Victor Schertzinger).

The Mikado is essentially a comic opera in two acts, set in a small Japanese village. The *Victor Book of the Opera* describes *The Mikado* as an opera that is "a masterpiece of comic writing [in] a refreshingly colorful background [where] the characters are by no means Japanese, but [rather] ourselves in a very thin disguise." (1)

Synopsis of *The Mikado*:

The story of *The Mikado* revolves around a young fellow named Nanki-Poo who has banished himself from the little town of Titipu. Nanki-Poo, it seems, has fallen in love with a beautiful young lady called Yum-Yum. Unfortunately, Yum-Yum is engaged to be married to her guardian, the tailor Ko-Ko. However, when Nanki-Poo hears that Ko-Ko has been condemned to death for the capital crime of flirting, he hastily returns to Titipu, only to learn that Ko-Ko has not only been granted a reprieve, but has been promoted to the post of Lord High Executioner.

Apparently, those in power, wishing to slow down the rash of executions, reason that since Ko-Ko was next in line for execution, he can't cut off anyone else's head until he cuts off his own! The Mikado, however, soon takes notice of the lack of executions in Titipu and decrees

that if no executions take place within the time of one month, the city shall be reduced to the status of a village. Ko-Ko, desperate to avoid cutting off his own head, vows to find a substitute, and as luck would have it, just at that moment, Nanki-Poo wanders onto the stage with a rope determined to take his own life rather than live life without his beloved Yum-Yum. Ko-Ko immediately seizes on this opportunity and offers the young lad one month of luxurious living at the end of which he would be relatively painlessly decapitated. Nanki-Poo agrees on the condition that he be married to Yum-Yum right away so that he can spend his last month in wedded bliss. But just as the wedding celebration begins, a law is discovered, much to Yum-Yum's distress, which decrees that a condemned man's wife must be buried alive with his corpse!

One of the central figures (and the one exclusively quoted from by Zodiac and a character with whom he seems to have quite strongly identified) is "Ko-Ko," also known as the "Lord High Executioner." A small sample of the dialogue from the first act gives us some idea why Zodiac might have wanted to parallel himself with Ko-Ko:

> Nank: Ko-Ko, the cheap tailor, Lord High Executioner of Titipu! Why, that's the highest rank a citizen can attain!
>
> Pooh: It is. Our logical Mikado, seeing no moral difference between the dignified judge who condemns a criminal to die, and the industrious mechanic who carries out the sentence, has rolled the two offices into one, and every judge is now his own executioner.

In the play, Ko-Ko was once condemned to death for "flirting," but was instead reprieved at the last moment and raised to the exalted rank of Lord High Executioner:

> "And so we straight let out on bail, a convict from the county jail, whose head was next, on some pretext, condemned to be mown off, and made him Headsman, for we said, who's next to be decapitated, cannot cut off another's head until he's cut his own off."

Anyone who is a film or theater lover has found themselves identifying with a figure in a favorite movie or play. Usually this is because of some quality that the character possesses which we believe is present in ourselves. Zodiac's fascination with characters from various films is well documented. He seems to have drawn inspiration from *The Most Dangerous Game*, *The Yellow Submarine* and even offered up his own private critique of the movies *The Badlands* and *The Exorcist*. In light of the quote from *The Mikado* above, can we then infer that Zodiac's strong

identification with the Ko-Ko character may have resulted from a similar sort of persecution or abuse in his own life?

And because of this, did he then come to see himself, like Ko-Ko, as a combination of judge, jury, and executioner? (The noted paradox in the quote is, of course, the fact that the Lord High Executioner, because of his "reprieve" for having committed the same "crime," cannot kill anyone unless he is willing to kill himself. Could this indicate, as some researchers suspect, that Zodiac's murders may have been a prelude to his own suicide?)

After Ko-Ko is introduced in the first act, he begins to sing a song titled, *They'll None of 'Em Be Missed*, which contains the line from the Zodiac letter, *I've got a little list*. After reading these lyrics, the reason why they appealed to someone like Zodiac becomes quite obvious: the song is essentially about Ko-Ko's "hit-list" of "society offenders' who "might well be underground," meaning those who are most surely "guilty" of some offense he deems objectionable enough to be worthy of death, but perhaps not overtly so. (In fact, the light-hearted sense one gets from the song is that the "hit-list" is comprised of those whom the "Lord High Executioner" merely finds to be *annoying*; if we accept the premise that Zodiac *was* directly influenced by those lyrics -- and all indications appear to strongly suggest that he was -- it serves as a rather chilling example of Zodiac's cold-blooded and perhaps psychopathic nature). (2)

The song also suggests the many possibilities for Ko-Ko's own professional employment as the Lord High Executioner, a job that requires him to behead those that society has deemed undesirable for being flirtatious. Perhaps in light of this we should consider the manner in which suspected Zodiac victim Cheri Jo Bates was murdered, i.e., that her head was nearly severed from her body by her assailant: a line in the second act, spoken by Ko-Ko states that, ". . . flirting is the only crime punishable with decapitation." (3)

In the First Act, a letter is sent to Ko-Ko from the Mikado threatening to abolish the office of Lord High Executioner unless somebody is executed within a month because of the fact that no one has been beheaded in Titipu for a year.

In the Second Act, a song is sung about the Mikado (the Emperor of Japan) that contains the line, "A more humane Mikado never did in Japan exist," which contains the refrain: *My object all sublime, I shall achieve in time, to let the punishment fit the crime*.

Sublimity is the very essence of what Zodiac's enigmatic messages represented and something that is definitely conveyed in the more abstract hints that he offered (such as the radian clue). There is a

very delicate and lighthearted sexual undertone regarding flirtation in *The Mikado*, an activity which was therein deemed by the Emperor to be punishable by death. Now consider that most of Zodiac's known victims were young "courting" couples who were most probably actively engaged in "flirting." Because Zodiac identified with the Lord High Executioner, the "punishment" he chose to fit his own victim's "crimes" of flirtation -- whether real or perceived by him as such -- was the same as Ko-Ko's: death. Using the psychopathic reasoning of a person such as Zodiac, the line from *The Mikado*, "*My object all sublime, I shall achieve in time, to let the punishment fit the crime"* could thus be restated as "Because I believe that my goal is of a divine nature, I shall through my own methods punish those for behavior that I deem to be unacceptable." (Students of some of the more esoteric theories within the Zodiac case will also note an occurrence of the "time" motif in the "*I shall achieve in time*" line).

Another example of Zodiac's paraphrasing from *The Mikado* can be found in the second act. There a reference is made to victims being kept in dungeons, "*boiling people in oil*" and other types of drawn-out tortures. Zodiac's own detailed description of the "delicious pain" he would inflict on "his slaves" very closely paraphrases the tone and dicta of the second act and he may have been so inspired by that portion of the play.

Zodiac also quoted from another song sung by Ko-Ko, *Willow, tit-willow*, described in review as "the pathetic story of a bird's unhappy affection," sung by Ko-Ko in order to threaten his lover that he might die of a broken heart if she does not respond to his overture of love to her. A line of dialogue that immediately follows this song is spoken by Ko-Ko and states that he "finds beauty in bloodthirstiness." (4)

In light of Zodiac's known fascination with bombs and his threats to detonate a bomb on a school bus and "have my blast," consider the following: *The Mikado* characters Katisha and Ko-Ko sing a duet that includes the line, "There is beauty in the bellow of the blast." (5)

Many researchers have long suspected that Zodiac might have been a sailor or may have even been in the Navy at some time. Throughout the first act of *The Mikado*, there are numerous references made to the life of sailors and the sea. (6)

As noted in the main article, this information really does nothing more than provide a peek into the possible pop psychology rationale concerning Zodiac and what may have made him tick. And such speculation also gives us a few possible clues as to what his "motivation" might have been as far as the references to *The Mikado* in his letters are concerned. Most certainly it adds plenty to the mysterious package of strange clues from the weirdest murder mystery there ever was.

Notes and Sources to Appendix 2

(1) See plot summary of *The Mikado* from *The Victor Book of the Opera*, RCA Manufacturing Co., Camden, NJ, 1936.

(2) Lyrics to *They'll None of 'Em Be Missed* (libretto sung by Ko-Ko and Chorus). As some day it may happen that a victim must be found, I've got a little list--I've got a little list of society offenders who might well be underground, And who never would be missed--who never would be missed! There's the pestilential nuisances who write for autographs-- All people who have flabby hands and irritating laughs-- All children who are up in dates, and floor you with 'em flat-- All persons who in shaking hands, shake hands with you like that-- And all third persons who on spoiling tête-à-têtes insist -- They'd none of 'em be missed--they'd none of 'em be missed! Chorus: He's got 'em on the list--he's got 'em on the list; And they'll none of 'em be missed--they'll none of 'em be miss'd! There's the banjo serenader, and the others of his race, And the piano-organist--I've got him on the list! And the people who eat peppermint and puff it in your face, They never would be miss'd--they never would be miss'd! Then the idiot who praises, with enthusiastic tone, All centuries but this, and every country but his own; And the lady from the provinces, who dresses like a guy, And who "doesn't think she dances, but would rather like to try"; And that singular anomaly, the lady novelist-- I don't think she'd be missed--I'm sure she'd not he missed! Chorus: He's got her on the list--he's got her on the list; And he don't think she'll be missed--he's sure she won't be miss'd! And that Nisi Prius nuisance, who just now is rather rife, The Judicial humorist--I've got him on the list! All funny fellows, comic men, and clowns of private life-- They'd none of 'em be missed--they'd none of 'em be missed. And apologetic statesmen of a compromising kind, Such as--What d'ye call him--Thing'em-bob, and likewise--Never-mind, And 'St--'st--'st-- and What's-his-name, and also You-know-who-- The task of filling up the blanks I'd rather leave to you. But it really doesn't matter whom you put upon the list, For they'd none of 'em be missed--they'd none of 'em be missed! Chorus: You may put 'em on the list--you may put 'em on the list; And they'll none of 'em be missed--they'll none of 'em be missed!

(3) See *The Mikado*, Act II, dialogue between Ko-Ko and Nank.

(4) *The Mikado*, Act II, dialogue prior to the duet sung by Ko-Ko and Katisha.

(5) *The Mikado*, Act II, duet sung by Ko-Ko and Katisha.

(6) *The Mikado*, Act I, song sung by Nanki-Poo

Appendix 3

My Correspondence with Wheat Carr

Writing any story that involves speculation can be tricky work. It is always possible that one's database is either incomplete, unverifiable, or in the worst case, simply inaccurate. Just prior to the completion of the original draft of my article, *Charles Manson, Son of Sam and the Process Church of the Final Judgment: Exploring the Alleged Connections*, I posted a request for information on several message boards on the Internet requesting information in regard to the possible involvement of John and Michael Carr in the Son of Sam murders, as has been suggested by Maury Terry and others. Unfortunately, the article had already been nearly completed and published on my website when I was contacted by Wheat Carr, sister of John and Michael.

After reading my story, Wheat voiced her concerns that my position regarding the allegations about John and Michael having involvement in the Son of Sam murders were nothing more than a repeat of Maury Terry's inaccurate investigation. I acknowledged to her that I had indeed relied on Terry's "multiple shooters" theories in conjunction with my own in that particular aspect of the case, as there was/is not very much in the way of reliable information to be found. When I asked her if she would be willing to be interviewed, she replied that she would answer any questions I put to her "as honestly as she could." With the idea in mind that it was fair and proper that she indeed be given the time and space to tell her version of events, I suggested that I could submit to her a series of questions to which she agreed. However, she asked that she be given some time to think over the questions that I submitted to her and finally, without giving any reasons why, Wheat declined to be interviewed at all.

However, in our exchange of e-mail, she provided me with some very interesting information, which I have included here, although edited to insure the privacy of her and her family members.

Wheat wrote to me in our e-mail exchange that no one had ever published the fact that Berkowitz wrote to her family for months after his arrest, detailing in his letters how:

> "He [said he would] get even by seeming to be born again and needing to confess about the others involved. He even said that as wild as the story would be, there would be people who believed it. He was right, all he had to do is find the right guy. Nor, did Maury [Terry] bother to follow up with the investigating officers who caused me more than a few minutes loss of sleep when they were following the leads we provided prior to the arrest that an individual who fit the description of more than two of the sketches

> was apparently both stalking me and asking a lot of questions in the neighborhood, a neighborhood where my parents lived for more than 40 years at the time of the arrest and where we were all well known."

I found her statement alleging that Berkowitz had preplanned to create the false story of others involved in the Son of Sam murders to be highly significant. That scenario would most closely fit the original picture of Berkowitz as simply being a highly deranged, lone killer, (as first reported in the papers at the time) who was so obsessed with murder and causing the Carr family harm (it has been documented that he did harass the Carr family and others) that he would even continue to try and do so from his prison cell. Such activity and acts of vengeance from psychopathic persons and/or serial killers is not an uncommon thing.

While I do find the multiple shooters hypothesis to be an interesting and perhaps even real possibility, the chance that Berkowitz was simply a lone psychopathic serial killer is much closer to the known "standards" regarding the behavior of such murderers and certainly a more likely and tenable scenario than anything else that has been hypothesized. And as such it would appear that Berkowitz, in a desire to further cause grief and harm and to play the public and the media for fools once again, simply latched on to Terry's ideas (or perhaps even fed the original idea to Terry), embellished them along the way for his own twisted enjoyment and the rest is history. One could envision the perverse pleasure that a serial killer like Berkowitz would feel at having had one last laugh over on the families and the public. Remember what the killer wrote on the back of the envelope of the "Breslin" letter: *Blood and Family, Darkness and Death, Absolute Depravity, .44.* I believe that statement sums things up only too well; it would seem that it was then and continues to be a case of "absolute depravity" on Berkowitz's part. (2)

In the last of our e-mail exchanges, Wheat's words in closing were:

> "I am left to wonder what is it in our society that will not realize that David Berkowitz is what he has always been: a very sick person bent on gaining the spotlight and even if destroying others is the only path there."

While entertaining the multiple shooters theory is an interesting exercise, I strongly suspect that those are most likely the truest words yet written on the subject.

Notes and Sources to Appendix 3

(1) Selected excerpts from personal email correspondence with the author.

(2) The full text of the so-called May 30,1977 “Breslin letter” that Son of Sam David Berkowitz sent to New York Daily News columnist Jimmy Breslin reads as follows: “Hello from the gutters of N.Y.C. which are filled with dog manure, vomit, stale wine, urine and blood. Hello from the sewers of N.Y.C. which swallow up these delicacies when they are washed away by sweeper trucks. Hello from the cracks in the sidewalks of N.Y.C. and from the ants that dwell in these cracks and feed on the dried blood of the dead that has settled into the cracks. J.B, I’m just dropping you a line to let you know that I appreciate your interest in those recent and horrendous .44 killings. I also want to tell you that I read your column daily and find it quite informative. Tell me, Jim, what will you have for July Twenty-ninth? You can forget about me if you like because I don’t care for publicity. However you must not forget Donna Lauria and you cannot let the people forget her either. She was a very sweet girl but Sam’s a thirsty lad and he won’t let me stop killing until he gets his fill of blood. Mr. Breslin, sir, don’t think that because you haven’t heard from me for a while that I went to sleep. No rather, I am still here. Like a spirit roaming the night. Thirsty, hungry, seldom stopping to rest; anxious to please Sam. I love my work. Now, the void has been filled. Perhaps we shall meet face to face someday or perhaps I will be blown away by cops with smoking . 38’s. Whatever, if I shall be fortunate enough to meet you I will tell you all about Sam if you like and I will introduce you to him. His name is ‘Sam the Terrible.’ Not knowing what the future holds I shall say farewell and I will see you at the next job. Or should I say you will see my handiwork at the next job? Remember, Ms. Lauria. Thank you. In their blood and From the Gutter ‘Sam’s Creation’ .44. Here are some names to help you along. Forward them to the Inspector for use by N.C.I.C. ‘The Duke of Death,’ ‘The Wicked King Wicker,’ ‘The Twenty-two Disciples of Hell,’ ‘John Wheaties - Rapist and Suffocater of Young Girls.’ PS: J.B. Please inform all the detectives working on the case that I wish them the best of luck. Keep ‘em digging, drive on, think positive, get off your butts, knock on coffins, etc. Upon my capture I promise to buy all the guys working on the case a new pair of shoes, if I can get up the money. Son of Sam.” (Written on the back flap of the envelope were the words: “Blood and Family, Darkness and Death, Absolute Depravity, .44.”).

Appendix 4

Interview with the Process Church of the Final Judgment

While researching the history and the beliefs of the Process Church for this book, I came into contact with several members of the Process, including two original members, Brother Isaiah and Sister Angela. After we had corresponded for a period, both of them agreed to be interviewed by me. What follows is a "Q & A" as excerpted from our correspondence. (Reprinted with permission).

§

Q: Your group is made up of original members of The Process Church and you are attempting to reestablish the Process and return the group to its original core belief system. According to my research, there was another group claiming to be the original Process Church who referred to themselves as "The Processeans." Is that a correct term? And what official name is your group going by?

A: The full name of our group is still "The Process Church of the Final Judgment" or "The Process" for short. However, all members are called "Processeans," in the same way that members of the Roman Catholic Church are called "Catholics." "Processeans" is a generic term encompassing all members. So yes, the congregation would be referred to as Processeans.

Q: Is there more than one Process group? Are there other groups claiming to be the "real" Process at the same time as your group is?

A: No, there is only one group that is the real Process and that is us. What happened previously was that members who were scattered across the United States and Canada made separate attempts to try to restart "The Process." Unfortunately the result from this has been a sporadic reporting of small groups who were claiming to be the actual Process Church. Now that we have all finally combined our efforts, we are again united and with Brothers Isaiah, Thomas and Harmanus and Sister Angela as our central core, we now have a hierarchy in place that is able to lead the Church to the reformation. However, there are some groups that use some of "The Process" Teachings, such as Telesis, Processors and several self-help groups, but none of these adhere to all the Teachings as we do.

Q: Where is your church presently located?

A: A lot of the activities of the "Head Office" are currently being done electronically through the Internet; the location of our so-called "Main Chapter "is yet to be decided. It will naturally be located in a fairly large

urban center; again New York is being considered as well as Toronto, Canada.

Q: How many chapters of the Process Church are there today? And in which cities are they located?

A: At present, we have four “Closed Chapters.” A Closed Chapter is one in which all the activities are closed to the general public and is strictly for training, inside worship and internal structuring. Soon we are hoping to be able to change their status to “Open Chapters” where everyone will be welcome to enter and worship and enjoy all the activities that we will have in place. At present, the Chapters are in Albany, New York; San Antonio, Texas; Savannah, Georgia and Toronto, Canada, with plans to move some of the smaller ones to larger centers when the time permits.

Q: Can you give me a brief synopsis that would explain the essence of Process philosophy today?

A: We believe in the Unity of Christ and Satan and that one day all the innumerable parts of God will be brought back together. The reconciliation of opposites is our key. Our belief in the Universal Law, which states “As You Give, So Shall You Receive” is one of our paramount beliefs. This means that anything that we would do to anyone or anything is going to be given back to us in kind. In other words causing harm becomes tantamount to committing suicide and would be definitely not be in our best interests.

Q: What drew you personally to the group?

A: (Provided by Brother Isaiah). I personally was drawn to The Process over 30 years ago. It was in 1971 in Toronto, Canada. I had just gone through what I perceived to be some very traumatic events in my life and I was in search of spiritual enlightenment. I had been involved in the “Jesus” movement and was actually considered a “Jesus Freak.” During my time with the Jesus movement, I found that not all my questions were being answered. However, while trying to convert some Processeans (who were actually friends of mine from school) to “Christ,” I found a very interesting thing was happening: the Processean Teachings were answering the questions that I had been asking, so upon further investigation and study I decided to be baptized into The Process Church in the Toronto Chapter. At first I was an Acolyte, which is basically your person off the street who is coming in to find out what “The Process” is all about, and getting into the very start of Process beliefs. After about six months of study, I decided to take it to the next step and was baptized as a Disciple. Again this is your basic member of the “congregation,” if you will, but the Teachings are far more involved as is your level of participation and activity with the Church. At this point tithing is involved as is working

within the Church in the social programs and helping maintain the church property and the atmosphere of the Church coffee houses.

During my time as a Disciple, I traveled and visited what was then every Chapter that The Process had, including Miami, New Orleans, Boston, New York, Chicago and of course Toronto, where I had originally met The Process. During my travels in one of my visits to Chicago, Mother Hagar approached me and asked me to consider "going on line" and become a "Messenger of the Unity," which after some consideration I did. I was baptized as an O.P. Messenger and given the name Brother Isaiah. An O.P. Messenger is an "Outside Processean" Messenger. All that means is that you live in a Church-owned property that is not physically connected to the Church and is the beginning rank of the "Ministers" within the Church. Now all your time is spent learning Processean Teachings and working in and around the Church. Basically it is the start of a ministerial life, dedicated to serving the Gods and helping others. The only difference is that we were considered "abstract" to say the least.

Now I use the name Brother Isaiah. There will come a time when the rank may be changed; I haven't fully made up my mind yet. It is actually a very large step to take and the undertaking is massive. Personally, I think the effort is well worth it to get "The Process" back up and running and get the name of "The Process" cleared once and for all. Sister Angela found "The Process" in New Orleans and she knew immediately that she was meant to be a part of us.

Q: What, if any, social programs were the Process Church engaged in?

A: The social programs that The Process was involved in were numerous. In every city that we were involved in, we had a free kitchen and clothing center for the homeless and poor. There was also a food bank before food banks became commonplace. We also did counseling for people who were having problems or wanted to kick a drug or alcohol habit and a crisis hotline which fielded calls from police, hospitals, basically anywhere that we were needed. These few examples were only the tip of the programs that we ran. Each Chapter had their own visitation program that varied due to regulation differences from state to state; there were visitations to state hospitals, prisons, and old age homes. Work was also done with the Florida Special Olympics. Our musicians and groups performed and entertained all over. One thing that we have to keep in mind is that the work was not just done in the cities where we were located but we also traveled to other areas and had "Field Disciples" or people located in areas that are out of reach of the full chapter. The people who lived and worked these programs were just Acolytes or Disciples, but they knew that their services were needed and arranged them on their own, with the Chapters blessing, of course.

Q: Did the original Process have the belief that an actual, physical Apocalyptic "end of the world" was at hand where all but 144,000 of the "chosen people" would be saved, similar to what many mainstream Christian groups believe about the battle of Armageddon? Or was that something that was expressed only in symbolic terms?

A: (Provided by Sister Angela). The Process originally believed in an apocalyptic end to the world. We still do, but I personally believe that it is not going to happen for quite some time. We humans seem fixed on the idea of being either the first or the last. And we also believed that the number of those who would be part of the New Beginning would be 144,000.

But by the early 70's there was less talk of this and perhaps this is the reason: In the beginning of The Process much of our beliefs came from Robert [DeGrimston] channeling the Gods; much of this was what you could call "Old Testament, Wrath of God" type stuff. What I have learned of channeling over the years is that initially we instinctively filter this channeling through our own religious, philosophical or cultural experience. As a result, the many of thousands who have channeled merely use this to expound and confirm their own belief system rather than entertain the possibility that "everything we know is wrong."

Initially this is on a sub-conscious level but after one channels repeatedly it becomes clear that you are interpreting rather than just channeling. One notices a distinct difference between Robert's Teachings in the beginning and years later. The evolution of The Process appears connected to this change. From my own experiences with channeling, I believe that we have linked the Apocalypse on too close of a timeline with the New Beginning. They appear to be totally independent of each other but we , in our quest to boost our own ego, have placed them occurring almost concurrent. The error is, I believe, that time is different from our perspective than from the source of our channeling. Imagine the situation where a child asks you when something will occur and you respond, "In a little while." The child thinks that means five minutes (or less) but the phrase means something different to you. It is about perspective. After all, aren't we just visually impaired children stumbling around in a forest? What the New Beginning entails is kind of like speculating what really happens after the instant of death. Perhaps everything just begins again like the Buddhist belief in order/chaos.

A: (Same question, answer provided by Brother Isaiah). In the beginning it was indeed believed that Armageddon and the "end of the world" was coming, as did many other religions, Christianity included. Over time it has gradually taken its place as something that is still inevitable, but does not have the overpowering importance that was once placed upon it. Part of that was the times, I suppose . . . in the 1970's it seemed that the whole

world was in shambles and that nothing short of Armageddon could solve the issues.

Q: Did Robert DeGrimston ever actually believe himself to be the reincarnation of Jesus Christ? Ed Sanders claims in his book "The Family" that while The Process lived at Xtul they were involved in intensive studies of their past lives and had delved heavily into the Old Testament of the Christian Bible. He claims that a revelation came to Robert and other Process members about their "past lives" and that Robert believed he was a reincarnation of Jesus.

A: (Provided by Brother Isaiah). Robert never believed that he was the physical reincarnation of Christ. That was a story that started at the New Orleans Chapter, I believe. A visitor to the chapter remarked on how they thought that the resemblance in Robert's picture was amazing and the story took a life of its own. While in Xtul, extensive study of past lives and the Old Testament were done, and indeed several revelations occurred (but not that Robert was Christ reincarnate).

Q: What are your opinions about the wild conspiracy theories that have grown up around the Process since its original inception and why?

A: This is a question that I and others have had running through our minds for years now. The stories are so wide and varied that some seem to have taken on "urban legend" status. I think that originally the stories of Satan worship and ritual sacrifice arose out of fear of the unknown. The 70's were a strange time and things seemed to be falling apart and people were looking for scapegoats. The Process seemed to be the target of choice, particularly for the "right wing" activists. The mere mention of Satan would send them scurrying and naturally if Satan was involved, so were all the other ills attributed to him.

There were also the "seedier" elements that attended our coffee houses as well. In the beginning, people came in just because they heard we worshipped Satan, which of course is wrong. But they would not be persuaded otherwise and some left or were removed and were disgruntled and the strange stories of drug crazed orgies started to surface. Some of the other rumors that have surfaced are just plain crazy. It appears that some people have gotten hold of one or two pieces of our literature and taken everything out of context and started saying and doing all sorts of things using our name. Exactly where Ed Sanders and Maury Terry got there information from has always been suspect, but I would hazard a guess and say that some people will say anything if money was offered for their interview and obviously, the spicier the better. Absolutely none of the accusations that have been leveled at us have ever been proven or would stand up to close scrutiny.

The conspiracy theories come in part from our keeping much about The Process private. For centuries the Christian religions have used Satan to evoke fear and hate in their own followers. (All those who disagree with church doctrine must be possessed of the devil and such). But The Process recognizes that both Christ and Satan are equal parts of God and their purpose is divine/God-given. We follow Christ's Teachings, but do not accept the "believe that Christ died for your sins and be saved" rhetoric which is considered to be essential by Christian doctrine. This could easily be construed by traditional Christians as a direct attack upon their entire belief system. And they follow the instinctive human reaction to a perceived attack: they counter-attack. I have seen Christian websites where the name "Process Church of the Final Judgment" is considered evil (like the word Satan). We humans judge by difference, but when we see a difference we immediately categorize this perceived difference as either better or worse, threatening or non-threatening, superior or inferior. And of course the natural assumption is to think that what you were "taught as a child by your loving parents" must be right and anything else is wrong/evil. Christians call us Satanists and Satanists call us Christians.

Appendix 5

Interview with Michael Mountain of Best Friends Animal Society

Below is a rewrite of a very informal telephone interview that I conducted on Tuesday, Aug. 24, 2004 with Michael Mountain, president of Best Friends Animal Society. While speaking with Michael, it quickly became obvious to me that he was a forthright, charming, and highly intelligent individual who passionately believes in the work he is doing at Best Friends.

Please note that this is not a verbatim transcript of my interview with Michael and that all of the answers attributed to him below involve my paraphrasing of his words from those notes that I took during our conversation. (The full text of this appendix has been reviewed and approved by Mr. Mountain for publication in this book).

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During the course of our conversation, I asked Michael, what sort of public reaction *Best Friends* had seen after the publication of the February 28, 2004 *Rocky Mountain News* article (*Friends Find Their Calling* by Lou Kilzer, *Rocky Mountain News*), a story that revealed how a series of corporate records linked *Best Friends* to the same 1967 incorporation of The Process Church of the Final Judgment. Michael's answer was that, with the exception of one local newspaper, no other media organizations had contacted *Best Friends* about the story.

I also asked Michael to give an opinion about the wild conspiracy theories that have grown up around the original Process Church since its original inception in the 1960's and in a rather neat and quite fitting summation, he offered up a quote uttered by the character Rhett Butler at the end of the *Gone With the Wind* movie, specifically, "Frankly, my dear, I don't give a damn." He explained that his use of that quote meant that there is no point in chasing down unfounded rumors on the Internet, and that nothing anyone has to say about The Process Church applies to the work of *Best Friends* at all.

I also discussed with Michael the April 15, 2004 radio interview on the program "A Closer Look," in which Maury Terry seemed to be implying that the *Best Friends Animal Society* could possibly be a front for a new, "undercover" version of the old Process Church and may be involved in criminal activity of a "Satanic" nature taking place behind closed doors at *Best Friends*. Michael's comment to that was that back in the 1970s the Process Church filed a libel suit when someone else made similar accusations, and that the publishers promptly offered a settlement that included an apology and the removal of all offending materials. He added

that as far as he was concerned, people were free to say whatever they wanted to about the Process Church. But he said very clearly that if anyone were ever to accuse *Best Friends* of being involved in any criminal or illegal activity, they would have their lawyers step in immediately.

Michael's final word on his involvement with the Process Church was in essence the same as he laid out in the Rocky Mountain News story, i.e., that the group had set out during the 60's to lead an exemplary lifestyle in what were very unusual and interesting times and that in many ways they accomplished their goals. The Process Church was rooted in the same spirit as what many other young people were doing at the time: searching for higher meanings and having a lot of fun along the way.

Appendix 6

List of Hippie Exploitation and Manson-Inspired Films

"God is alive and well and living in a sugar cube."

Line from the 1968 hippie exploitation film *Psych-Out*.

Assembled here is a list of hippie exploitation and Manson family-inspired films, spanning the years from 1967 to present. Most of the films involve fictional Hollywood plots, with a few masquerading as "documentaries," but which really amounted -- then and now -- to little more than anti-hippie propaganda. However, because most of these films were produced during the actual time of the hippie movement, shot on real locations and often employed bona-fide hippies as "extras," they serve as excellent time capsules for that period.

Also included here for reference purposes are a few perhaps more "authentic" films produced during the hippie era (such as *Woodstock* and *Gimme Shelter*) that depict the 1960's counter culture at its height.

But could it be that these old films are much more than just a window into the past? It should be noted that Manson family victim Sharon Tate was an aspiring film actress in her own right. In the book *The Manson Files*, the editor notes how Sharon Tate's final movie appearance in *The 13 Chairs* (1969) ends with a scene that may have actually been eerily "prophetic" in nature: At the end of the movie, the "murdered" Tate is shown lying dead while the image of a laughing figure materializes over her that is a dead-ringer for a bearded, longhaired Charles Manson. (1)

1967-1969 Films

The Hallucination Generation (1967)
The Love-Ins (1967)
LA's First Love In (1967
Something's Happening (1967)
Psych-Out (1968)
Mantis in Lace (1968)
The Young Runaways (1968)
Easy Rider (1969)
Cult of the Damned (1969)
Riot on Sunset Strip (1967)
The Trip (1967)
The Weird World of LSD (1967)
The Hippie Revolt (1967)
Blonde on a Bum Trip (1968)
Wild in the Streets (1968)
The Hooked Generation (1968)
Head (1968)
Alice's Restaurant (1969)

1970-1979 Films

Woodstock (1970)
The Love Commune (1970)
Gimme Shelter (1970)
The Helter Skelter Murders (1970)
Joe (1970)
The Psychedelic Priest a.k.a.

I Drink Your Blood (1971)
Billy Jack (1971)
The Night God Screamed (1971)
Thumb Tripping (1972)
Bummer! (1973)
Terror on the Beach (1973)
Hair (1979)
(*Electric Shades of Grey*) (1971)
The Love Thrill Murders (1971)
The Manson Massacre (1972)
The Deathmaster (1972)
Jesus Christ Superstar (1973)
Snuff a.k.a. *Slaughter* (1975)
Helter Skelter (1976) (original television mini-series)

1980-2004 Films

Berkeley in the Sixties (1990)
The Manson Family (a.k.a. *Charlie's Family*) (1997)
The Cockettes (2002)
The Doors (1991)
The '60s (1999) (original television mini-series)
Helter Skelter (2004) (remake of the 1976 television mini-series)

Notes and Sources to Appendix 6

(1) *The Manson Files*; edited by Nikolas Schreck; Amok Press, 1988; p. 190.

Appendix 7

My Correspondence with Sharon Jordan, Rob Jordan, Tom Wolfe, and Amanda Lane

Both Sharon and Rob Jordan contacted me (independently of each other) after reading the excerpted version of my Palmyra story on the *Labyrinth13* website. Over the course of several weeks, we discussed the time that both spent on Palmyra, the discovery of Muff Graham's remains, and their overall impressions of what it was like to live on Palmyra in complete isolation for five months.

Tom Wolfe also contacted me and was kind enough to agree to an interview. Tom was on Palmyra just prior to the murders of Mac and Muff Graham and also met Buck Walker and Stephanie Stearns while there.

"Amanda Lane," (true name not used by request, but on file with the author) who contacted me almost at the time that the book was due to be sent off in manuscript form to my publisher, agreed to supply me with information about the strange encounter she had on Palmyra with a menacing group of people she encountered there.

What follows are verbatim excerpts from our correspondence, including intriguing answers to some of my most important questions.

From Sharon Jordan's November 21, 2004 email:

So much time has passed since I was on Palmyra that I would not like to once again recount the discovery of Muff Graham's remains. Obviously I would now run the risk of possibly not remembering every detail as accurately as I did 19 odd years ago. The court transcripts would have it all.

For me Palmyra is the closest thing to paradise I have ever experienced. I felt as if I was part of the atoll during the roughly 5 months that we were there. I spent my days alone exploring different sections of the atoll. I would take a machete with me to open coconuts when I got hungry or thirsty. I swam and/or snorkeled anywhere and everywhere. The sharks were numerous but appeared well fed and were not threatening. I remember sitting on the beach of the inner lagoon and looking at the pristine beauty around me and wishing that that this period would never come to an end. I still long for Palmyra.

When we arrived at Palmyra we discovered that someone had left a huge pile of newspaper clippings all about the Grahams, their sailboat, their sinister disappearance etc. The one really strange thing was that I

knew with absolute certainty that I would find the remains of at least one of the Grahams. And I did.
Q and A from a November 23, 2004 email with Sharon Jordan:

Q: Can you describe in detail how and where you discovered the newspaper clippings?

A: These clippings were in the hut closest to the seaplane ramp. Other yachties had obviously looked at them before us; they were lying on a large table in this hut. I didn't read them all, just glanced through them. In retrospect I wish that I had read them all and kept them. I don't know what happened to them.

Q: Can you elaborate further on how you knew "with absolute certainty" that you would find one of the Grahams? Are you talking about just a "gut feeling" that you would find one of them or something else?

A: Gut feeling. When we approached Palmyra I was overcome with the beauty of the Atoll and decided that I would explore every square inch of Palmyra. On learning about the Grahams I realized that if there was anything at all to be found, I would find it. I am a most thorough explorer.

Q: Do you have any opinion about where the remains of Mac Graham may be located on Palmyra?

A: At the time I felt that Mac's remains were totally findable working back from where I found Muff's remains and taking prevailing tidal and wind conditions into consideration. So much time has passed now that the container might have disintegrated. Muff's container showed signs of wear then already. I would love to have the opportunity to go back to Palmyra; through the years I have often thought of the Graham's family and how they must feel knowing that Mac has never been found.

[I]t seems a coincidence that about five days after we re-floated this boat, I found the container with Muff's remains. Could we have somehow dislodged this container, I wonder? Maybe the area around and particularly under the seaplane ramp should be searched if it hasn't already been searched. I do remember though that an enormous moray eel lived under the seaplane ramp which probably put off prospective searchers.

Finding that container where I did is still a mystery to me. How could it have floated there? I seem to recall that it was no longer watertight and to float would have taken a fairly substantial amount of trapped air. Or is this just another unexplained mystery?

Q: Could you describe what a typical day exploring the island was like and what all you discovered?

A: When we arrived at Palmyra we were astounded at the set up. There were prefabricated buildings, one of them was used by the three remaining copra workers and yachties alike as the "kitchen" hut. This had a big table in it and many enjoyable feasts including Christmas lunch were had around that table! One of the other huts had quite a good selection of tools which the yachties borrowed and replaced. This had obviously been a workshop at some stage. There were also many large drums lying around with gasoline in them which everyone used for their dinghy motors. (I hope that this was all used up because those drums had almost rusted through).

Every day I would go out exploring. Sometimes my husband (sadly now ex-husband) Rob would join me but he also enjoyed relaxing and reading on our boat, *Moya* or on the "beach," a strip of land in front of the boat. So very often I would go alone. I went to a different section of the Atoll every day and explored that section thoroughly. There were many reminders of the American occupation of the island, such as pitted mortar bomb casings, old stainless steel trays full of holes, old tools, the sunken boat close to the sea plane ramp, etc. Hidden in the undergrowth was a cool, dark, half-round bomb shelter. The crashed airplane on the old runway was very interesting; the aviation fuel [from it] was also used by the yachties. My best finds were along the water's edge; the interesting old bottles and particularly the beautiful Japanese glass floats which came in all sizes and a wonderful variety of colors. I now have some of these lying in my lounge -- a constant reminder of wonderful times past. I was always accompanied by one particular dog on these excursions. The Islanders had told us that he was called "Navy" although in later years I believe yachties referred to this dog as "Army" which was in fact his brother's name.

During these explorations I would sometimes sit quietly either on the beach or in the undergrowth and observe and enjoy the activity around me. There were many different birds everywhere, there were a variety of crabs everywhere, likewise fish, sharks, manta rays, turtles. It really was (and hopefully still is) heaven on earth.

Fish and rice were our staples. Every day at about 1600 hrs Rob and I would go out fishing in the dinghy. We often fished from the shore but fishing from the dinghy was such fun. The water was as clear as glass and I loved hanging over the side and looking at what passed by. That's how I found the sunken boat which we re-floated. [Author's Note: For a full recount of how the Jordan's were able to raise an old military boat that had sunk in Palmyra's lagoon, as well as a full recounting of the discovery of Muff Graham's remains, read *And the Sea Will Tell*]

[I]t seems a coincidence that [several] days after we re-floated this boat, I found the container with Muffs remains. Could we have somehow dislodged this container, I wonder? Maybe the area around, and particularly under, the seaplane ramp should be searched if it hasn't already been searched. I do remember though that an enormous moray eel lived under the seaplane ramp which probably put off prospective searchers.

Q: The next question that comes to mind concerns the alleged treasure that is supposedly buried on Palmyra. Did you have any knowledge about this alleged treasure prior to your stay on Palmyra? If yes, did you believe the story and/or spend any time looking for the treasure?

A: I did hear some incredibly vague story about an old shipwreck that supposedly had treasure but the story, from one of the yachties, was really too vague for it to be of any interest at that time. Also it must have been exceptionally hard to bury anything, as I'm sure Buck Walker realized, as Palmyra is a coral atoll with no real soil. Many of the large trees have an extensive surface root system to help them stay upright and during severe storms when one or two get blown over the roots pull out of the coral and project many meters into the air. Had you told me this story before we reached Palmyra, who knows, maybe I'd still be there looking for treasure!

Q: There seems to be some lingering doubt as to whether or not the shark population on Palmyra is as aggressive and dangerous as some have suggested. Did you have any close calls or dangerous experiences with the sharks on Palmyra?

A: One glorious day Rob and I decided to go for a long walk together and do a bit of snorkeling here and there. The snorkeling was always excellent and drifting between coral heads with fish as big as yourself was always an amazing experience. We started our walk when the tide was going out and crossed "causeways" to get to the different sections of the atoll. Some of these crossings were high and dry, others ankle or knee deep.

By late afternoon the tide was coming in strongly and we were rather late in our return to *Moya*. Now, one of these crossings was almost chest deep with the water flowing strongly. Rob said that he would cross first to test the depth and the difficulty of crossing. (He's a strong swimmer, I am not). He crossed rapidly and urged me to try and cross as rapidly. We had often observed sharks coming in to the lagoon through these gaps. I rushed in and immediately started slipping between chunks of coral. I did have plastic "jelly baby" sandals on to protect my feet from the cutting coral, but I found that I was getting wedged in, between bits of coral, as I slipped and struggled against the water.

Rob was shouting “Hurry, hurry!” Then he screamed, “There’s a shark behind you. Get out! Quickly!” I turned to see a swirl, a large dark shape and then it hit me. My legs were completely knocked out from under me and my foot felt strange. Somehow I made the shore faster than I imagined possible only to find out that all that had happened was that my sandal was gone and I had a grazed leg.

We hotly debated this incident with Rob insisting that he had seen a shark’s fin. I felt that if it was a shark it would have taken a lot more than my shoe. I thought that it was more likely one of the huge game fish that we had often seen while snorkeling. I felt that it would have been attracted to the flashing silver buckle on the side of the sandal -- much like a lure. Anyway whatever it was, I’m here to tell the tale!

Regarding Buck Walker and Stephanie Stearns’ boat the Iola that the couple purposely scuttled offshore of Palmyra, Sharon and I had the following email exchange:

Sharon: Also, I think that it would be very interesting to find and search the *Iola*. I wonder if she’s findable.

Curt: I suspect that the *Iola* would be hard to locate. According to what I have read, the boat was scuttled in very deep water. Is that true?

Sharon: I need to read Vincent’s book again to refresh my memory as to where Buck and Stephanie said they scuttled the *Iola*. I wonder if it’s true that it’s in deep water. [The reason why] I wondered, is because didn’t Buck [Walker] say something to Leonard Wineglass about Mac’s body not being on Palmyra, so it won’t be found, a statement he later retracted? Maybe he knows that it’s on the *Iola*. Just a thought.

Curt: I haven’t read that passage of the book in quite some time, but if I recall correctly, the *Iola* was scuttled once the boats had cleared the main channel leading out of Palmyra and had entered deep water. I don’t think any precise distance from the mouth of the channel was ever given in the book. If that distance was known, one could always check a nautical chart to see what depth the boat sunk in. Maybe Mac’s remains are onboard. Today’s modern dive technology has allowed underwater recoveries in some of the deepest waters known.

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From Rob Jordan’s November 27, 2004 email:

(*Here Rob discusses Sharon’s finding of the bones of Muff Graham*)

When first seeing the box lying there with the bones spewing out of it, it really left no doubt as to what had taken place. That instant, gut feeling, was overwhelming. One of those situations where you know you could analyze it to death, but you knew, without a doubt, what had gone down. I'm sure Sharon can tell you exactly the sequence of events; she is fastidiously precise in such issues.

Q and A from a November 30, 2004 email from Rob Jordan:

Q: I was wondering if you had any theory as to where you think the body of Mac Graham was hidden on Palmyra? And do you think his body will ever be recovered?

A: I think it was undoubtedly dropped in right off the dock, just as the container with Muffs body likely was. I made an attempt to find it a few years ago. The water in that location is up to 100 feet deep and the visibility is really poor. The bottom is also densely strewn with military equipment in various stages of decay. It was evident on reaching the bottom that the search would need more equipment and staff than was available to me then. There is an area about 100 yards by 50 yards that would probably turn it up, but at 100 ft in those poor conditions, it would be quite an expensive project, with no financial potential. I am fairly sure that that was where he dropped Muff's container. I know so well how the currents flow in that lagoon. The location [where] we found the container [with Muff Graham's remains], leaves little doubt in my mind as to where he dropped [Mac Graham's body].

I spoke with the FBI agents in Honolulu in the late 90's and they expressed interest in locating the other box, but were not able to justify funding a search. Unfortunately, I had a perfect vessel available at that time, complete with decompression unit aboard and a lot of diving expertise.

The possibility exists that his box may surface one day, like Muffs did. It would be less and less likely as time goes by though as the container is aluminum and will probably have eroded through by now, reducing the possibility of it ever making its way to the surface successfully. It will probably stay on the bottom there, along with all the military debris until it decays away completely.

Q: During your stay on Palmyra, did you ever have any experiences (outside of finding the remains of a murder victim) that go along with the general theme of my "Curse of Palmyra Island" story, i.e., did you experience (or hear from others who had visited there) anything about the island that can be considered "out of the ordinary" or of an unusual nature?

A: I really never did. I love the place and would sail there frequently for some peace of mind and to be alone for a bit. I have heard people often

comment on feeling that it was an “evil” place. Once Roger (the island caretaker) got there, there were many incidents, but those were all the result of human interaction, rather than any mysterious force. I always found the place to be extremely hospitable and happy.

My present wife visited there in 1997 and she had read nothing about the island at all. She spent two days there and when I met her, she spoke of feeling a sense of foreboding there. She is actually an extremely rational person, and I have questioned her on that issue; in colloquial terms she describes feeling a “bad vibe” there, for sure. Nothing occurred that would have contributed to this feeling, only hospitality and help. If anything, she should have had quite the opposite feeling arriving in the shelter and beauty of the place after a hard windward passage from New Caledonia.

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The following is a brief essay written by Rob Jordan and featured on his website at www.cruisingservices.net. (Used here with permission from the author)

Murder in Paradise

Late 1980 saw us on the way to Palmyra Atoll. It was the most wonderful experience to arrive in that absolutely pristine, tropical environment after the previous winter up in Canada. The island has never had permanent residents for any great period, and is subsequently pretty unspoiled.

When we arrived, we found, in a hut on the island, a carefully bundled set of newspaper clippings of a saga that had unfolded on the island several years prior. They told the story of a cruising couple who had been murdered on the island and their boat stolen. The stolen boat showed up in Hawaii a few months later. It was recognized and reported. The couple was arrested. Because the bodies were never recovered, the FBI decided to charge them only with the theft of the vessel in the hopes that something may turn up in the future that would make a murder charge more likely to succeed. The story had apparently captured the publics’ imagination and was well reported in the press in Hawaii and some of the West coast of the US.

From that point on, on our daily outings on the island, every bone we saw prompted comments like “I bet that’s an arm bone” or “a rib for sure.”

One evening, early in ‘81, I was reading in a hammock strung between two palm trees and Sharon was out foraging for interesting

flotsam. I heard the crashing thru the bush as she came running towards me. She held out her collecting bag with the comment, 'Guess what I found'. She reached in and pulled out a human skull, complete with gold dental work. "Better come quickly before the tide comes in, and see the rest of it" she urged. We raced back to the site, and there on the sand, just above the previous high tide mark, was an aluminum box, on its' side, with the lid lying just next to it, and a piece of wire, clearly used to tie it closed lying there too. Spilling from the box was a collection of human bones, a wristwatch and a cigarette lighter. One look, and it was crystal clear what we were observing. I remember clearly the feeling as the realization set in that this story we had read on those clippings was in fact true in the worst way possible. The skull I now held in my hand was that of a fellow cruiser. We really were stunned. The scene we were looking at left no doubt whatsoever as to what had happened there.

We collected up everything and made our way somberly back to *Moya*. Once aboard, we debated what to do. *Moya* had no electrical system to speak of. I had however, packed a motorcycle battery aboard, and had made a solar panel from solar cells, with the intention of installing it later. I also had a CB radio stashed away somewhere. I set to work assembling all this that night, and had it up and running the next morning. We scrounged some old wiring from one of the sheds on the island (ex-war huts) and strung an antenna.

We could hear the Hawaiian AM radio stations at night, so my hope was that maybe they would be able to hear us on this 27mhz AM rig. It would be a long shot - but worth the effort. That evening, just as the airwaves started to pick up, I fired up the rig and selected channel 9, and transmitted a call to the Hawaii coast guard. The air was full of traffic - I was hearing people from all over the States. (This was the heyday of CB radio). To my astonishment, on my second call, I heard faintly in there, a response from the Hawaii Coast Guard. With great difficulty, I managed to get a brief message thru regarding our find. They asked me to stand by, and a short time later, came back asking for my location. They then switched to a directional antenna, cleared the channel for emergency traffic, and it was almost like talking on a telephone.

They were pretty insistent on one issue, I was to put the remains on the shore and not keep them on the boat. I tried hard to convince them that they would be safer aboard away from the attentions of the rats and other critters ashore, but they were adamant. We made plans to make contact the following evening before signing off. As soon as we did sign off, I was bombarded by calls from people who had been listening in. I switched off and we settled down for supper.

As was our habit, we turned on the portable radio during supper, and the news came on. We were astonished to hear the last item on the

newscast - a short recap of the story of the couple who had gone missing, followed by the news that it was suspected that one of their remains might have been recovered on the atoll. The last sentence sent a chill through us both: “The suspected perpetrator, is at present believed to be an escapee.” Suddenly the FBI’s insistence regarding keeping the remains ashore made sense. This guy absolutely needed to get down there to get rid of that evidence. It surely would be his ticket to the gallows. He was an escapee with over 50 previous convictions. We slept with one ear open for an engine of any type. I had the shotgun loaded and next to me at night.

We spent the next week trying to come up with ways to get the bones back to Hawaii for analysis. The atoll is so remote as to be very difficult to get to. In the end, agents flew down to Christmas Island and had a meteorologist from the University of Hawaii fly them up to Palmyra. He kept a light plane on Christmas Island and a small remote weather station on Palmyra, and had kept the old wartime runway clear enough to land his light plane on. We did some clearing for them before they arrived too. Their visit was a great event for us, as we had been all but alone on the island for months.

We spent a day showing them the site and searching for more bones we may have missed, and the next day fishing together. The remains were subsequently positively identified as those of the missing woman. We had noticed the inside of the box was charred, and there was what appeared to be a char mark on the skull. Apparently, what the FBI ultimately were able to ascertain, was that this criminal had shot the woman, then cut the body up with a chain saw, put it in the aluminum box, poured in gasoline, and set it alight. Then apparently, he retrieved the oxy-acetylene set from the boat and tried to reduce the body further. Then he put the lid on the box (which had a rubber seal on it), bound it closed tightly with wire, attached a weight, and dropped it in the lagoon. The depth in the location where he dropped it is about 100 ft. The decomposition must have created some gasses and made the box buoyant. It would have moved over the years as the tide ebbed and flowed until finally the wire parted and it was freed of its anchor weight. That is when it floated up and was blown ashore. Sharon just happened to be in that area at that exact time to find it. The next tide would likely have washed it away or at least scattered and buried the bones. It was actually the gold dental work gleaming in the sun that caught her eye.

The FBI agents had asked us if we would be prepared to be present at the trials to describe exactly what the scene looked like when we found it, to the jury. We, of course, were happy to oblige. They asked us to call each time we arrived at a new island on our travels, so they would know where to find us when the time came. This led to a rather enchanted trip around the world. They would phone ahead to our next port each time and notify the local police. They would ask them to report back

when we arrived. Of course when we arrived at these small, far away, islands, there would be great interest in hearing what this was all about. We would frequently be invited to supper with the local police chief, and would be looked after well during our stay. We subsequently were flown back to the USA to give evidence in both the trials years later, from South Africa, it turned out.

The guy was found guilty on all counts and was sentenced to life; the gal was able to employ a suitable defense and secured a not guilty verdict for her involvement. The story of her trial is recounted in the book by one of her lawyers, Vincent Bugliosi [in] *And the Sea Will Tell*." A TV movie was also made of the book [with] the same name. That little adventure had some repercussions for me in the following years.

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From Tom Wolfe's December 29, 2004 email:

(*Here Tom describes his arrival on Palmyra*)

Buck introduced himself to us as Roy Allen when we first arrived and tied up right behind his boat to some old and very large boat dolphins. He came out in the dinghy and helped just a bit, but within five minutes had asked if we had any dope on us (no). Since we were very tired from being up all night, I promptly forgot his name but could read the tattoo on his arm -- BUCK -- and called him that from then on, to which he answered without any obvious aggression or irritation. (The movie was wrong in that respect).

I was there with Norm Sanders (6'2" maybe 225 lbs), and between us we were very fit and more than a match for Buck physically. So while he was clearly in our minds a low-life, in truth he treated us with a reasonable respect, and certainly was circumspect in any discussions about the Graham's. Possibly he was already planning their murder. He was, however, truly inept about sailing, fishing, navigation, and mechanics so he had some urgency in figuring out what to do for the long haul. He knew, and I told him as well, that his boat would be very hard pressed to get to Fanning Island, straight up wind, with no motor. I suggested that Samoa, being situated downwind, would be safer, but of course, a longer voyage. Norm and I made it the 1300 miles to Samoa in a 29 foot boat with no incidents in 13 days.

I almost never had any three-way conversations with Buck and Stephanie, only individually. Stephanie was getting concerned about survival and was trying to grow a garden on top of one of the old buildings. She was using the top because of the crabs and rats. She was upset and complained to me that Buck would always try to use her hard-won topsoil

on the roof to try and grow dope. (Stephanie was truly inept as well when it came to fishing or finding food to eat).

The fact that both Buck and Stephanie were sort of starving was really amazing to me. Their big problem was laziness. She and Buck had figured out how to gather hearts of palm, but fishing -- well Buck's idea was to go to an old concrete pier and shoot (with a 22 cal revolver) small mullet as they swam by! In truth, a row in the dinghy of maybe a mile at most would take you to a fishing area where only hooks (without lures) were required for as many fish as you wanted. A different half-mile row or mile walk and a short swim would take you to another island where crabs and nesting birds abounded. Acquiring a crab dinner was at most a 60 minute effort. Lobsters were apparently catch-able on the reef at night using a light and spear. So starvation was not an issue if any effort was applied to it. But Buck and Stephanie were desperate to trade for canned goods, flour and sugar! As a note, on several occasions Mac took fish to Stephanie, saying we had plenty and that they could use it.

I give the above because I believe that this sets the real motivation for the murder, a motive that both parties shared equally. Specifically, Buck and Stephanie were on a real deserted island with little food, a long way from anywhere, few skills, and a broken down boat with no relief in sight. The hurricane season (August-November) was getting into full swing and there would probably not be any more boats along until January. Five months with only a few fish and coconuts was looking like a bad deal, especially when there was a boat nearby with a fully stocked larder. The fact that the boat belonged to someone else was an irritation.

<u>"Q and A" Interview with Tom Wolfe</u>:

Q: In your email to me, you wrote that you carried letters from Muff Graham to mail in Samoa and that in one of the letters, Muff was, as you put it, "foretelling her own demise." Can you elaborate on that?

A: The content of these letters came out during the first two trials for theft of the boat. I mailed the letters for the Grahams in Samoa myself but after talking to Muff on the island it was no surprise. We had to sit around in the witness rooms at federal court in Honolulu for 7-10 days each trial, so the witnesses had a chance to talk with each other and we got regular briefings from both the FBI and the District Attorney, Bill Eggers. I think there were actually copies of the letters around which were showed to us at one time. In any case, Muff personally told me that she didn't believe that she would ever leave the island alive and I got the very distinct impression that if her husband had said "let's go tomorrow," she would have jumped up and started packing.

Q: Do you have any impressions of Palmyra that go along with the basic theme of my story?

A: Muff Graham was visibly depressed most of the time we were there. You could call it a foreboding type of depression, but of course I could only see this in retrospect. Nevertheless, she many times talked to me about "those people" and was clearly fearful of Buck. Buck had a "predator" mentality. He could smell fear and if he saw it he used it. I never witnessed him do this overtly to Muff Graham, but he obviously tried it on Norm and me. When it didn't work he quit trying. (As an aside, Buck had really poor teeth with many missing, and when he talked to you, he often "worked" one of his remaining canines with his fingers. I later heard he did this to "scare people" but to us he just looked like a guy that had never heard of floss, confirming his low life status).

Mac Graham appeared to be engaged in somewhat of a male competition with any men on the island, us included. Nothing out of the ordinary or overly aggressive but it was clear when he took us on any walks or dinghy trips that he was in charge and the pace he set was fast. Despite this he was very likeable and he relaxed his demeanor with us when we told him we would be leaving within the week. I think he felt sorry for Stephanie but despised Buck for being incompetent. Stephanie had the "innocent little girl" approach when she talked to you and was not unpleasant to chat with. She was at least on talking terms with Mac, even though Muff appeared to go out of her way to avoid her.

My basic impression of Palmyra was, "Wow, this really is the deserted island everyone is looking for." It was big enough, had plenty of fresh water, old buildings, and food was everywhere. Norm was more sensitive to the isolated feel (and reality) of the place, commenting that here was a place where even Styrofoam and plastic bags decayed. He wanted to leave sooner than I, but we compromised. I did get one sense of Norm's apprehension when we went mullet fishing with Buck and his .22 pistol. Norm hadn't seen the gun and when he heard the shot it really surprised him and he quickly ducked behind a tree. Buck didn't see him do that, but I did and later he told me that he thought Buck had shot me! I was much more cautious around Buck after that incident. (By the way, we didn't get any fish, despite him emptying the revolver).

Q: Did Muff Graham ever confide in you concerning her fears about Palmyra?

A: On our final night, the Grahams invited us to dinner, and by this time Muff had made it perfectly clear to me over the last few days that she did not like to be there on Palmyra any longer and that she really hated Buck and Stephanie. We had just heard that morning that Buck's friends who were supposed to be coming down to re-supply them were not going to

come after all (message passed on by Mac's ham radio) which really added to her depression. During this dinner, Mac ended up showing us his gun collection, including the derringer and the 357 magnum revolver. In the end, I simply told Mac and Muff to be careful, as these guys could kill you and steal your boat and probably never get caught. Mac's answer to that was "I'm tougher than they are." And please note that he used the word "they" not "he" so clearly he was referring to *both* Buck and Stephanie.

Q: Did you, as the book *And the Sea Will Tell* states, sense tension in the air between the Grahams and Buck Walker/Stephanie Stearns as soon as you arrived there?

A: Yes and lots of it, but of a multi-faceted sort. The first tension came from the fact that both couples wanted to do the "deserted island" scene by themselves and the presence of the other couple was a real irritation. Muff had fear, which obviously causes tension, while Mac was wary of what could happen, but really didn't believe it would and his wife subtly kept the pressure on him.

The really spooky thing to me was the rat poison incident. I had been working in the pesticide industry and knew what *warfarin* poison was: a tasteless poison that causes internal bleeding. Many boxes of the poison (50-100 lbs maybe) were in one of the sheds about mid-way between the Graham's boat and Buck's boat. I saw it one day, and even remarked to Norm about it. Since there were lots of rats, it did not seem unusual. The next time (1-2 days later) I was in the building and the poison was gone. This really did bother me, but at first I thought that maybe Stephanie was trying to bait rats around her garden, but with three dogs, this was very risky.

Two days before we left, Norm succumbed to the pleadings from Stephanie for flour and sugar to bake some bread. When we were getting ready to leave she brought us a small loaf of bread which Norm stowed below. As soon as Stephanie left I told him not to eat it as the rat poison was missing. He thought about this for a bit then decided that dying half way to Samoa from internal bleeding was a bad way to go and even with a remote possibility, it would be better to avoid it. I dumped the bread overboard once we underway. (There the movie was pretty accurate).

As we left, the Grahams escorted us via dinghy to the last rock at the seaward side of the channel where Mac and Muff waved goodbye. Muff didn't say a thing but her expression was clear: she wished it were she and Mac who were sailing away. Norm and I talked a lot about the weird situation there and wondered aloud if murder would come to pass.

Q: Have you ever heard any stories from other people who have visited there that were of an unusual or even of a “supernatural” nature?

A: I never really heard any supernatural stuff about Palmyra, but its true isolation can easily lead to many night time twinges of fear when you are down there. There were plenty of real dangers as well: sharks everywhere, sharp and stinging coral, falling coconuts, and the possibility of contracting reef fish poisoning. You knew you had to be careful all of the time to avoid getting hurt and this added some tension to everyone who visited.

You might also like a good laugh about the first trials, both of which I testified in. During the trials, part of the evidence was a set of pictures taken by Stephanie with a small camera. These pictures helped to put them in jail as there were five or six photos that were taken from the Graham’s boat [the *Sea Wind*] just offshore of Palmyra that showed the *Iola*, sans front hatch, and with the Graham’s dinghy towing behind. In the photos, Buck was sinking the *Iola* and at the first trials, we all thought that the bodies of Muff and Mac were on board.

Buck and Stephanie sailed the *Sea Wind* into Pokai Bay first, about 20 miles from Honolulu. There she gave the film and money to a girl in the harbor and asked her to develop the pictures for them and they would retrieve them when they got back from Honolulu. Well, to get the pictures to Stephanie while she was in jail required someone she knew and might trust. The FBI found an old boy friend trying to retire (or so he said) from the dope business. He got the pictures from the girl in the harbor and took them to Stephanie in the jail. She tried to dispose of them but the matron was ready and confiscated the pictures. At trial, when asked why she confiscated the pictures she said because they were pornographic. This brings up the recurring theme of the missing pictures that were believed to include pictures of Buck and their dogs. (I believe this to be true, but I only clearly remember seeing the originals of the six pictures admitted into evidence as these were the ones the prosecution asked to me to look at closely. I am foggy as to how pornographic the rest of them really were). Nevertheless, one of the pictures showed Stephanie holding a Mahi-mahi fish across her breasts and I saw this one again a couple of years ago. At the trial when asked about the pictures Stephanie persistently denied any knowledge of them at all. Finally exasperated, the judge took the pictures, spread them on his bench, and selected the fish picture. Holding it in her face he said, “Come now Ms Stearns, surely you remember the fish!” Too bad that line was not in the movie!

One more item of interest: before I left on the trip, I was working in the Yuma area, the same place Buck was eventually captured!

<u>Amanda Lane’s Encounter with Weird Hippie Castaways on Palmyra</u>

Author's Note: While I was writing the Curse of Palmyra Island, I was contacted by a person whom I'll call Amanda Lane (true name withheld by request, but on file with the author). Amanda supplied a very intriguing tale about a visit she made to Palmyra in the summer of 1977 in which she claims to have had a very weird encounter with a strange group of hippies who were living there. While I have no way to independently verify the authenticity of her story, it is presented here so that the reader may make up his/her own mind.

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In August of 1977, Amanda Lane -- along with four male sailing companions whom we'll call Bob, Mike, Jim and Paul -- decided to make a brief stop at Palmyra while in transit to their home port in Honolulu, Hawaii.

Amanda wrote that when they first arrived offshore of Palmyra, they were forced to heave-to in order to wait for the right tide to enter through Palmyra's narrow passage. While drifting outside the channel, they decided to take a swim to get some relief from the hot weather. However, the first thing they noticed after slipping over the side of their sailboat was the great abundance of aggressive sharks in the water and as a result, decided that swimming was not such a good idea after all.

After the tide had changed, they began motoring into the lagoon and their eyes were immediately drawn to the many rusted World War II relics scattered around. Amanda noted how Palmyra's war relics seemed as if they were somehow more "ghostly" than similar relics they had encountered on their travels through Micronesia. But what struck them as particularly eerie was the fact that someone had painted "skull and crossbones" symbols on both the relics and nearby rocks, along with a warning not to eat any of the fish in the lagoon.

Once they had anchored their boat and rowed their dinghy to shore, they were surprised to be met there by three hippies, two men in their 20's -- whom we'll call Tom and Dick -- and one young and very pregnant girl -- whom we'll call Jane. After getting over their initial shock at finding other people on a "deserted island," they learned that the hippies were living in one of the old military barracks that they had fixed up with items from their sailboat, a craft which Amanda described as old and in very bad shape.

Shortly after this initial meeting, the hippies Tom and Dick extended an invitation for the men from Amanda's boat to go fishing for lobster with them on the reef the next morning. Amanda was invited by Jane to go out beachcombing while the men were out fishing. They agreed on a time and retired to their boat for the night.

But the next morning, to everyone's surprise, Tom and Dick showed up for the "fishing trip" armed with pistols, which they explained were for protection against the sharks. Feeling uneasy about going off with two armed strangers, Bob, Mike and Jim decided to bring along their own pistol. And as a precaution, Paul was left behind to maintain a watch on their sailboat and possessions. Amanda said that she was very uneasy about this "armed party" going out alone in such a remote place.

After the men had left, Amanda and Jane went out beachcombing together and Jane started telling Amanda all about their group's trip down to Palmyra. According to Amanda, she said that Jane told her that prior to coming to Palmyra, they had all been living on the big island of Hawaii, but that none of them had known each other beforehand. One of the hippie men in her group (Amanda couldn't remember which one Jane had indicated) had been in the process of fixing up an old sailboat and had asked around Hawaii for people to help him complete the work the boat needed, after which they would all sail to Palmyra to live off the land. Jane related how they had run into numerous problems with that simple plan right from the very beginning, but that they still decided to make the trip anyway, despite the fact that the boat was old and none of them were experienced sailors.

As Amanda tells it, here is where Jane's story began to take a turn for the weird: Jane related that during the sail down to Palmyra, everyone onboard had taken LSD and that while they were all under the influence of the drug, some sort of an incident had occurred where one of the hippies went "crazy." As a result of that episode, they had lost most of their survival gear overboard, including an emergency alert beacon and life-raft. When Amanda asked whether it was Tom or Dick who had gone crazy, Jane said it was neither, that there had been a third man along with them -- we'll call him Harry -- and that in a scenario that could have been lifted straight out of *Lord of the Flies*, "crazy" Harry had split off from the group immediately after they arrived on Palmyra and had gone off to live alone on another part of the island.

Jane told Amanda that the reason why Harry went off to live alone was because he had begun to believe that the other three were trying to kill him. Jane added that no one had seen Harry in a couple months and that when they went to the area where they thought Harry was living, all they found was a pot of beans, along with cans of rat poison lying around. Amanda wrote that she suddenly felt that what Jane was trying to imply to her was that because of the rat poison and beans found at Harry's camp, she was not sure if Harry was even still alive, and if he *was* dead, whether or not he may have been *poisoned*.

Amanda said that at this point she began to get pretty nervous about what she was hearing. With visions dancing through her head of armed strangers, rat poison and a crazed paranoid hippie who was either running amuck somewhere or who may have even been murdered here on this remote and isolated island, she told Jane that she thought it was time that they went back to the camp to see if the men had returned.

When Amanda and Jane returned to their camp, no one was there. Jane offered her some tea while they waited for the men to return, but Amanda, thinking fearfully about the rat poison story she had just heard, declined the offer.

While they sat around waiting for the men, Amanda began to get more and more worried, but wrote that she didn't really know what she should do at that point. But just when it seemed that she had been waiting for forever, the door to the barracks suddenly burst open and in rushed her friend Bob, looking very scared. He urged Amanda out the door and then after rounding up Jim and Mike, everyone returned to the boat where Paul was still on watch. Amanda told how they then began to immediately -- and rather frantically -- get the boat ready to sail because Bob said that they would have to move quickly in order to get out the lagoon on the next tide.

As it turned out, the reason for Bob suddenly wanting to leave so quickly was because the hippie men had told him the same story that Amanda had heard from Jane. As a result, he was so unnerved by what he felt the men were trying to imply that he began to fear for everyone's safety, but especially for Amanda's as she was alone back at the camp and in a much more vulnerable position than the rest of them were.

As they were pulling up the anchor the hippies appeared onshore. Jane was now carrying a duffle bag and had a hat on. The hippies asked them if they would take Jane along to Honolulu with them as she was afraid to have her baby alone on Palmyra. But because Jane did not have a passport, Bob refused to take her along since they would have to go through customs and immigration once they entered Hawaii. Without a passport, she would be refused entry. However, Bob did radio the Coast Guard (who at that time were based on either Christmas or Fanning islands, she couldn't remember which) and let them know that there were people on Palmyra -- including a pregnant woman -- who were in need of immediate help. They then left as quickly as they could to sail home to Hawaii. On the voyage back, everyone compared stories and speculated on the possible outcome had they stayed any longer on Palmyra or what might have happened if they had taken Jane along with them.

Fourteen years later, Amanda had all but forgotten about her experience on Palmyra until advertisements for the movie based on the

book *And the Sea Will Tell* began running on TV in 1991. Not having read the book, she at first thought that the TV story was about those same hippies that she had met on Palmyra because the plot had so many bizarre similarities to her own experience there -- especially when she heard about the rat poison episode and the fact that the murderers of the Grahams were hippies.

But only after reading the book did she realize that the murders had taken place three years *before* she and her group had visited there. Later, Amanda would speculate that the hippies she had met on Palmyra might have been fully aware of what had happened to the Graham's and were trying to use that notoriety to frighten them off the island or to trick them into taking "Jane" to Hawaii with them for some reason.

Amanda stated that she believes that she will probably never know the true answer to that question as she has since lost contact with /all the other members of the crew from that cruise.

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Appendix 8

Barking Up the Wrong Tree

By Curt Rowlett

The following is an original article debunking the Son of Sam "Satanic cult connections" as it appeared in *Fortean Times* issue # 163, page 49, October 2002. It was written in response to John Sanders' article *I am the Son of Sam*, from *Fortean Times* issue # 161.

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It was with great anticipation that I began to read John Sanders' *Fortean Times* article *Mr. Berkowitz's Neighborhood*. I have been interested in the Son of Sam case since my early teen years and I have always had high hopes that someone would finally concentrate on one of the more intriguing aspects of the Son of Sam murders, i.e., that evidence may point to the possible involvement of at least three (and perhaps four) persons.

However, I was disappointed, but not surprised, that the focus of the article quickly shifted to the old unproven and, in my opinion, thoroughly discredited notion that a huge underground network of evil Satanists were actually behind the Son of Sam and other murders.

While I applaud Mr. Sanders' efforts, after much careful consideration of that same argument, I have come to the conclusion that the only ones who seem to benefit in any way by that theory are one person with desires to sell a book and another person who hopes to influence a parole board.

I lived on the East Coast during the height of the Son of Sam murders and have been a serious occult scholar for over 25 years. Shortly after reading Maury Terry's book *The Ultimate Evil*, I wrote a detailed article about the alleged "Satanic" aspects of the case. (See also www.labyrinth13.com/Process.htm).

In that article, I attempted to show that virtually all of Maury Terry's "smoking guns" were simply inaccurate interpretations of the facts; that there is no real evidence of a vast Satanic cult conspiracy responsible for multiple murders, drug dealing, rape, and an underground network of child pornography.

I have learned that most of the persons who have written about alleged "Satanic" connections to this case and/or who tout themselves as "occult crime experts" have absolutely no concept of what does and does

not constitute actual evidence of an occult or Satanic nature. As a result, the most mundane things are reported in a sinister light. For example, John Sanders reiterates Maury Terry's old observation about spray-painted "Satanic" graffiti in New York's Untermyer Park and the fact that some dead German Shepard dogs were once found there. While he does not overtly say so, he implies that this is the work of the Process Church, a notion that is contradicted by the fact that the Process was well known for their stance against animal abuse of any sort, a set of values that predates modern animal rights activism by more than forty years. And it should be noted that many, many public places have "Satanic" type graffiti spray-painted about. I could take you to several such areas right here in my own neighborhood. In most cases, this graffiti is the work of bored teenagers, who are into black metal and gothic music, and as such, should never be used to make overly-sinister connections to murder.

Maury Terry's book was published during the apex of what has become known as the great "Satanic Panic" here in America and abroad -- a period of literal "witch hunting" and bigoted religious intolerance that continues to this day. During that time, I and many other occultists were actively engaged in combating the lies and false accusations leveled at members of "occult" or "Satanic" styled religions by members of the press and the fundamentalist Christian right. I can state unequivocally that, with very, very few exceptions, the majority of the "evidence" alleged to be of a "Satanic" nature was purposely misread by people with an axe to grind (quite often members of fundamentalist Christian sects), reporters looking for a story at any cost, and those who misinterpreted the evidence because they simply did not understand what real occultism is.

There are some individuals for whom the Process Church of the Final Judgment serves as the foundation for evidence of a global conspiracy involving Satanic occultists. These same people, when interviewed, darkly hint that the evidence of the existence of this conspiracy is out there, but that it is being withheld to protect certain people. In fact, there is absolutely no evidence then or now that the Process Church of the Final Judgment or any of its alleged offshoots were ever involved in any illegal activity, nor is there any evidence that the group was inherently violent. What I discovered after reading the available books and literature, interviewing former Process Church members and closely examining the claims, is that the Process Church was not truly a Satanic religion, but rather a group of well-meaning and perhaps misguided, "New Age" style Christians who made use of a few Satanic trappings and imagery.

Evidence for multiple perpetrators in the Son of Sam case seems to be there, but it is my opinion that no real work has been done in that regard. I would love to see someone with the time, energy, and financial ability undertake an unbiased and truly objective investigation into that

area. As it stands right now, the allegations of occult connections have, in my opinion, significantly damaged this area of the case.

For persons with no understanding of the nature of occult religions, it is very tempting and easy to lump all occult beliefs and practices together. It is my sincere hope that future researchers of the Son of Sam case will undertake the research necessary to keep facts separated from fantasy, and ultimately avoid the bigotry and bias perpetrated by authors whose world view is limited by their own religious beliefs.

Sources and Footnotes

Part I: Tales of the Occult

1. Historical American Vampires: In Fiction and Fact

(1) There is considerable debate among scholars concerning the actual meaning of the name "Dracula." The word "dracul" in the Romanian language can mean either "dragon" or "devil," with the "a" suffix adding the designation "son of." Accordingly, the full name "Dracula" would translate as "the son of Dracul" or "the son of the Dragon/Devil." (The family name "Dracul" came about as a result of generations of membership in the Order of the Dragon, a Christian knightly order for Romanians dedicated to fighting against Muslim/Turkish invasion. Its emblem was a dragon with extended wings hanging on a cross). See *An Account of the Principalities of Wallachia and Moldavia*, by William Wilkinson.

(2) See *Dracula: Sense and Nonsense* by Elizabeth Miller in which the author states, ." . . this raises a key question: to what extent did Bram Stoker actually base his Count Dracula on Vlad the Impaler? Although for many people today the two have become almost synonymous, the nature of the connection is highly speculative. There is no longer any doubt where Stoker found the name "Dracula." We know from his working papers that by March 1890 he had already started work on the novel, and had even selected a name for his vampire: Count Wampyr. We also know that, in the summer of the same year while vacationing at Whitby, he came across the name "Dracula" in a book that he borrowed from the Whitby Public Library. William Wilkinson's *An Account of the Principalities of Wallachia and Moldavia* (1820) contains a few brief references to a "Voivode Dracula" who crossed the Danube and attacked Turkish troops. But what seems to have attracted Stoker was a footnote in which Wilkinson states that "Dracula in Wallachian language means Devil." Stoker supplemented this with scraps of Romanian history from other sources (which he carefully listed in his notes) and fleshed out a history for his Count Dracula. Wilkinson is Stoker's only known source for information on the historical namesake. Everything else is speculation." (All of Stoker's original notes for Dracula are now located at the Rosenbach Museum in Philadelphia). Vlad Dracula's gruesome story is told in great detail in Raymond T. McNally and Radu Florescu's seminal work, *In Search of Dracula: A True History of Dracula and Vampire Legends*.

(3) Stoker, and many of the modern horror authors who followed him, forever altered the traditional folk image of the vampire as an evil, nightmarish monster and created in its place a bland, sanitized and homogenized creature, almost to the extent that this "modern" vampire is no longer horrific at all (and something that this author finds to be a real

shame). For example, we now know from Stoker's own research notes for Dracula that, after developing the list of characters that would appear in the book, he then began to assemble a list of the traits that he intended for his Count Dracula to have. As noted earlier, Stoker did rely on traditional vampire lore, but also invented many new vampire characteristics from his own imagination which his actual notes reflected as: "influence over rats; painters cannot reproduce him . . . insensible to music . . . power of creating evil thoughts & destroying will . . . can see in the dark . . .no looking glasses in Count's house; never can see him reflected in one; no shadow? . . . never eats nor drinks . . . enormous strength . . . money always old gold . . ." (For more on Bram Stoker's notes, see the catalog for the exhibition *Bram Stoker's Dracula: A Centennial Exhibition at the Rosenbach Museum & Library*; Rosenbach Museum & Library, 1997; 12 b&w ills. from Bram Stoker's original notes. The Rosenbach museum has Bram Stoker's original manuscript and notes for Dracula, in addition to a 1st edition of the novel.). This "transformation" becomes particularly interesting to contemplate as we now find ourselves in an era where the archetypical vampire image has become even more refined and "humanized" than ever before and vampires are no longer feared as the evil monsters of legend. A perfect example of this would be the vampire characters created by author Anne Rice in the first few books of her "Vampire Chronicles" series. No other author has had more of an impact on the modern image of the vampire as a tragic, misunderstood figure (or even as something desirable to be) than has Anne Rice. To some extent, it can even be argued that her portrayal of the vampire in this light has watered down the image to the point that vampires have become almost bland! For a real contrast to the modern "refined" vampire archetype, see *The Vampire: His Kith and Kin* (1928), *The Vampire in Europe* (1929), and *The Vampire in Lore and Legend* by Reverend Montague Summers. In these three extensive volumes, the author investigates vampire legends in grand detail and presents a truly horrific record of folk beliefs about death and vampires. And finally, it can be argued that the embrace of the new "sanitized" image of the aristocratic vampire (and the desire to be one) is in part due to the suspension of the superstitious religious belief systems of old, there being more people in our modern times to openly question and dispute the true nature of "evil" outside of the opinion traditionally held by Christian theology.

(4) The incubus-succubus was believed to be a type of erotic "dream demon," the succubus being the male version and the incubus the female. These demons were believed to make nocturnal bedroom visits, usually to engage in sexual relations with a human victim against their will, after which the victim would begin to slowly waste away till they died. Incubus-succubus visitations were often reported as an aspect of historical cases of vampirism.

(5) For more information on the Shelly/Byron/Polidori tale (and a frightfully fun scare), see the films *Gothic*, 1987, by Ken Russell and *Haunted Summer*, 1994, by Ivan Passer. While both of these films merge fiction with fact, the central stories remain true to the actual historical occurrence.

(6) See *Frankenstein*, by Mary Shelley, Introduction by Maurice Hindle, pp. vii-xliii; Penguin Books; see also *The Summer of 1816*, by Kim W. Britton; see also *Varney the Vampire or The Feast of Blood* by Thomas Preskett Prest, 1847, a series of popular novels known as "penny dreadfuls" from the mid-18th century, and finally, *Carmilla* by Joseph Sheridan Le Fanu, 1872. Le Fanu was a Victorian writer widely considered the inventor of the ghost story and who would inspire such authors as Bram Stoker and Mary Shelley. Interestingly, the storyline in Carmilla includes an erotic undertone of lesbianism, while the rest of the story is rooted quite firmly in traditional vampire lore.

(7) See *True New England Mysteries, Ghosts, Crimes, and Oddities* by Charles Turek Robinson.

(8) Popular belief holds that the word *nosferatu* means vampire, but that is not the case. The term actually comes from an old Slavonic word *nosufur-atu*, a derivation of the Greek nosophoros, which literally translates to "plague carrier." The confusion surrounding the meaning of the term/name was due mainly to an error originally made by Emily Gerard in her book *The Land Beyond the Forest*, a mistake that was later compounded by succeeding authors of vampire fiction and lore, including Stoker.

(9) Tuberculosis is a highly communicable disease and was often an incurable and fatal one prior to the development of antibiotics in the 1940s and 1950s. It probably killed more people throughout history than any other disease and it has been estimated that in this century and the previous one, it was responsible for a thousand million deaths. (To give you some perspective on that figure, the infamous plague known as "The Black Death" which occurred between 1347 and 1352, only killed an estimated 25 million people!). As noted in this article, tuberculosis was often referred to as "The White Death," a term that was coined to describe the skin color of tuberculosis victims which often appeared pale and ghost-like, as if drained of blood.

(10) See *Beyond the Grave: The History of America's Most Haunted Graveyards*, by Troy Taylor, January 2001.

(11) According to local lore, Providence, Rhode Island is also where Poe struck up a romance with the respected poet Sarah Helen Whitman, with their courtship occurring, among other places, at a local secluded graveyard!

(12) See *Vampire Legends of Rhode Island*, by Christopher Rondina in which the author alleges that a tracing of the Tillinghast name reveals that it is associated by blood or marriage to virtually every historic account of vampires in New England. (And one has to wonder if Lovecraft, a person who was interested in New England genealogy, made the same connection?) And, quite interestingly, the name "Roulet," which is the original spelling of my own surname, later "corrupted" in America to "Rowlett," appears in that same Lovecraft story, as well!

(13) I was not able to uncover any direct evidence that *Dark Shadows*' creators had based the Barnabas Collins vampire character on the legends of New England's historical vampires. (This may be due in part to the fact that the vampires of New England legend were not of the "aristocratic" ilk ala Stoker as the Barnabas character so plainly was). But as noted earlier, there are a few striking similarities to other tales that were based on these legends, and, according to fans of the show who have researched the script writer's sources, the storylines were influenced heavily by many of the world's most famous gothic and Victorian horror stories (a list that includes the works of such literary notables as Nathaniel Hawthorne, Mary Shelly, Henry James, Charles Dickens, and Oscar Wilde) and, by two of New England's, most famous sons, Poe and Lovecraft. (A very special thanks goes out to Scarlett Burns for supplying the *Dark Shadows* information used in this article).

(14) For example, King uses the theme of a demonic "phantom clown" to frighten yet another New England village on the pages of his excellent novel *It*. But what many people probably don't know is that there is *an actual history* of malevolent clown figures that have appeared in and terrorized the townspeople in many parts of New England. In the book *Mysterious America*, Loren Coleman (Portland, Maine's other resident chronicler of the strange) included a chapter concerning a wave of phantom clown sightings that allegedly occurred in New England beginning in the spring of 1981. According to this story, children in areas throughout New England (and later in other parts of the country) were being stalked at school and city playgrounds by men with white grease-painted faces and whom were wearing clown suits. Coleman's report states that the attacks by these clown men reached such an epidemic level that local news stations and area police departments actually issued "clown warnings" to the public. Later reports of these mysterious and menacing phantom clowns began to take on elements of the supernatural: In Wisconsin a clown-like phantom that locals dubbed "the Mineral Point Vampire" was spotted numerous times lurking among the headstones in a local graveyard, at least once by a police officer who described his sighting as "a huge person with a white-painted face wearing a black cape." Another "clown" report described an individual wearing black pants with red stripes down the side and a black shirt that had the image of a devil face on the front. Quite interestingly, Coleman traced the history of men in

such white-face “clown” makeup to the “miracle plays” of medieval times in which clown-like figures in traditional red and black clothing, the precursors to the modern “clown” as we know it, were actually representations of the Devil! No arrests of phantom clowns were ever made in New England or elsewhere and the true purpose behind the attacks remains a mystery to this day. (For balance’s sake, it should be noted that folklorists have put the whole thing down to yet another example of an urban legend and/or mass hysteria at work, an explanation that does seem to carry some weight in this instance). See also *Mysterious America*, by Loren Coleman, First Edition, Chapter 19, *The Phantom Clowns*, pp. 211-217.

(15) Poltergeist hauntings are generally the most feared because these types of ghosts seem to have the greatest ability to affect the physical world. (The word *poltergeist* comes from the combination of two German words and translates literally as “noisy ghost”). Although the most common type of poltergeists are those that are simply mischievous and which often cause unexplained noises, they have also been known to physically attack the living and as such, are considered by some investigators to be “demonic” in nature. There are several cases involving vicious poltergeists, among them, the famous haunting of England’s Borley Rectory and the 1974 Culver City, California case on which the movie *The Entity* was loosely based upon.

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In Search of Dracula: A True History of Dracula and Vampire Legends, by Raymond T. McNally and Radu Florescu

The Vampire: His Kith and Kin (1928), *The Vampire in Europe* (1929), and *The Vampire in Lore and Legend* by Reverend Montague Summers

2. The Strange Case of John Whiteside Parsons

(1) My use of the word "occult" is not very broad-based here and I fully understand that this is a somewhat loaded word as far as the varying definitions of what may or may not constitute "the occult." For the purposes of this article, my use of this term is in reference to those organizations and religions that specifically advocate and perform ritual magic, both "white" and "black," and especially those groups that adhere to the Western magical traditions.

(2) See *Jack Parsons: Sorcerous Scientist*, 1990 by Douglas Chapman, *Strange Magazine* #6. It is interesting to note that many prominent occultists have put forth the idea that Lovecraft's imagination and writings may hold something more than what initially meets the eye, that he was in fact an unwitting "channeler" of occult knowledge. In the book, *The Aleister Crowley Scrapbook*, author Sandy Robertson notes how Lovecraft's friend, Frank Belknap Long, described Lovecraft as "[A] dreamer on the night-side, an explorer of the Great Unknown in a Blakean sense, whether he knew it or not." Lovecraft himself wrote that "unearthly, disturbing dreams" were among the sources for his works.

(3) See *Jack Parsons: Sorcerous Scientist*, 1990 by Douglas Chapman, *Strange Magazine* #6.

(4) Crowley was an original member of the Hermetic Order of the Golden Dawn, an occult group from which he was later expelled. He went on, along with occultist George Cecil Jones, to found a magical order of his own which he named the Argenteum Astrum (Order of the Silver Star). He would eventually join and assume the leadership of the Ordo Templi Orientis. Key among the many precepts of Crowley's magical system is the Law of Thelema, summed up in the famous credo of "Do what thou wilt shall be the whole of the Law." The core concept of Thelema is focused on discovering one's "true will," i.e., that which is a person's true purpose or higher self.

(5) See *Jack Parsons: Sorcerous Scientist*, 1990 by Douglas Chapman, *Strange Magazine* #6.

(6) See Aleister Crowley's *Liber AL vel Legis*, *The Book of the Law*, Chapter III, Verse 45, which states: "Then will I lift her to pinnacles of power: *then will I breed from her a child mightier than all the kings of the earth*." (Italics supplied).

(7) See *The Babalon Working* by Jack Parsons, Agape Lodge, O.T.O., *The Book of Babalon, The Book of Antichrist, and other writings; Part One: The Book of Babalon, January 4 -March 4 1946 E.V.* Excerpts from Parsons magical diary reads: "I followed this procedure for eleven days from January 4 to 15 with the following entries in my record: January 5. A strong windstorm beginning suddenly about the middle of the first invocation; Jan. 6. Invoked as before. Wind storm continued intermittently all day and night; Jan. 7. Invoked twice. Wind subsided. Used Prokofiev Violin Concerto No. 2 as musical background; Jan. 8. Invoked twice using blood; Jan. 9. Invoked twice replenishing material basis; Jan. 10. Invoked twice. I retired about 11 p.m. and was awakened at 12 p.m. by nine strong rapid knocks. A table lamp at the opposite corner of the room was thrown violently to the floor and broken. There was no window in this corner and no wind was blowing at the time; Jan. 11. Invoked twice using blood; Jan. 12. Invoked twice. A heavy windstorm; Jan. 13. Invoked twice. Windstorm continued; Jan. 14. The light system of the house failed about 9 p.m. Another magician who had been staying at the house and studying with me was carrying a candle across the kitchen when he was struck strongly on the right shoulder and the candle knocked out of his hand. He called us and we observed a brownish yellow light about seven feet high in the kitchen. I banished with a magical sword and it disappeared. His right arm was paralyzed for the rest of the night; Jan. 15. Invoked twice. At this time the Scribe developed some sort of astral vision describing in detail an old enemy of mine of whom he had never heard and later the guardian forms of Isis and the Archangel Michael. Later in my room I heard the raps again and a buzzing metallic voice crying "let me go free." I felt a great pressure and tension in the house that night which was also noticed by the other occupants. There was no other phenomena and I admit a feeling of disappointment; the feeling of tension and unease continued for four days. Then on January 18 at sunset while the Scribe and I were on the Mojave Desert the feeling of tension suddenly snapped. I turned to him and said "it is done," in absolute certainty that the operation was accomplished."

(8) See *Homunculus: Historiographic Misunderstandings of Preformationist Terminology*, essay by Clara Pinto-Correia abstracted from *The Ovary of Eve*, University of Chicago Press, subsection 2.2 - *Paracelsus' Homunculus*; see also *Jack Parsons: Sorcerous Scientist*, 1990 by Douglas Chapman, *Strange Magazine* #6; *The Dictionary of Satanism*, by Wade Baskin; *Moon Child*, by Aleister Crowley.

(9) See *Jack Parsons: Sorcerous Scientist*, 1990 by Douglas Chapman, *Strange Magazine* #6.

(10) See Aleister Crowley's *Liber AL vel Legis*: *The Book of the Law*, Chapter II, Verses 75-76.

(11) See Aleister Crowley's *Liber AL vel Legis*: *The Book of the Law*, Chapter II, Verses 75-76; see also *Magical and Philosophical Commentaries* on *The Book of the Law*, by Aleister Crowley, Llewellyn Publications, 1975, pp. 248-249, where Crowley writes, "This passage following appears to be a Qabalistic test (on the regular pattern) of any person who may claim to be the Magical Heir of The Beast. Be ye well assured all that the solution, when it is found, will be unquestionable. It will be marked by the most sublime simplicity, and carry immediate conviction."

(12) Source: *Weirdbase* file found at: http://bbs.bapho.net/bbs/l-drive/topicx/files/thelema/text/1994/thl94254.txt. In a September 9, 1994 Internet posting concerning Aquino's solution to the "Riddle of Al" in the *Book of Coming Forth By Night*, a commentator writes that, "It would appear Dr. Aquino . . . first took any numbers appearing [in the original cryptogram] and directly converted them to letters of the English alphabet, i.e., "4 3 6 8" becomes "D F C H." The letters appearing in the passage remained [as] English letters. So the passage becomes a list of "initials," to whit: "D F C H A B K B D A L G M O R C Y X F H R P S T O V A L" The numbers "24" and "89" in the passage must, of course, be rendered into their digital numerological form, e.g., 24 = 6 and 89 = 17 = 8 . . . So the reduction of the 24 and 89 accounts for the extra characters, making it a 1-letter-to-1-word correspondence . . . For those who missed it, the text of the "decoded" version (as per Dr. Aquino) reads: "Destined First Century Heir - Aquino - Breaking Keys By Doctrines Anton LaVey - Great Magus Of Reconstruction Coming Year Xeper - Founding His Rightful Priesthood - Set - True Origin Volume AL." See also *Analysis and Commentary to the Book of Coming Forth by Night*, by Michael A. Aquino, part of *The Crystal Tablet of Set* (1983-1988 edition). See also *The Temple of Set*, Draft #3 by Michael Aquino, Appendix 3, *The Book of Coming Forth By Night - Commentary*, p. 107 at: www.xeper.org/maquino/nm/TOSd3.pdf

(13) See *Analysis and Commentary to the Book of Coming Forth by Night*, by Michael A. Aquino, part of *The Crystal Tablet of Set* (1983-1988 edition).

(14) See *Temple of Set Reading List*, Category 17, *The Gift of Set*, from *The Crystal Tablet of Set* (1983-1988 edition) from a *Weirdbase* file found at: http://bbs.bapho.net. In the introduction to this part of the Temple's reading list, Aquino writes that "the proto-human brain underwent a mutation" which he states is directly opposed to the "objective-universal laws of natural evolution" as explained by science. One of the books suggested on the list is *Lifetide* by Lyall Watson (Simon & Schuster, 1979),

which Aquino describes as “scientific evidence for the extraterrestrial origins of life on Earth.” The list also contains a recommendation for the book *Childhood's End* by Arthur C. Clarke (Harcourt, Brace & World, Inc., 1953) which Aquino calls: “A most fascinating and delightfully diabolical speculation on the Gift of Set that . . . was later brought to the screen as *2001: A Space Odyssey*.” While the scene in *2001* where proto-human ape-creatures are depicted as experiencing a quantum leap in intelligence after touching an “alien” monolith, *Childhood’s End* describes those same alien life forms as looking *exactly* like the traditional image of *Satan*. (Apparently, the producers of *2001* thought that the *Childhood’s End* Satanic imagery might just be a bit too much for most movie audiences).

(15) See *The Confessions of Aleister Crowley*, by Aleister Crowley, Ed. Symonds and Grant, New York: Hill and Wang, 1969.

(16) A brief explanation is necessary concerning what constitutes “white” and “black” magic: the commonly held belief is that white magic is that which is wholly benevolent in nature and is used only to heal or help someone; conversely, black magic is supposed to be that which is acquisitive in nature, i.e., used solely for the benefit of the person performing it and sometimes for “evil” purposes. There are, of course, as many variables to this as there are stars in the sky as far as who *is* or *isn’t* performing black or white magic. Suffice to say that because of the rivalry that existed among the various magical institutions that were active at the same time as Parson’s group was, it was not unusual for one group to accuse the other of practicing “black” magic.

(17) See *Alistair Crowley’s Lam & the Little Grey Men: A Striking Resemblance*, by Daniel V. Boudillion at www.boudillion.com/lam/lam.htm.

(18) See *Outside the Circles of Time* by Kenneth Grant (Frederick Muller Limited, 1980).

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The Secret Rituals of the O.T.O., by Francis King, London, C.W. Daniel Company, 1973.

H.P. Lovecraft: Selected Letters Vol. 1-5, Arkham House, 1965-1976.

3. The House of Blood

(1) See *The Book of Lists*, 1990 edition, and *Unexplained Mysteries of the 20th Century*, by Janet and Colin Bord.

(2) Author's interview with Minnie Winston. It should be noted that the Winston home was virtually under siege by police, reporters and curiosity seekers during the time that local media pursued this story.

(3) On May 11, 2004, about a pint of blood was found splattered on the floors and lower portions of the walls in the home of Elmer and Viola Stacy, an elderly Iowa couple. Within days, the Iowa Division of Criminal Investigation reported that the blood had definitely come from Mrs. Stacy. Capt. Mike Brown of the Scott County Sheriff's Department attributed the blood loss to a tiny arterial hemorrhage on the lower portion of the woman's leg. Capt. Brown was quoted as saying, "The medical people we talked to said that the woman may have had a pin-sized hole in an artery that opened up and the blood spilled out . . .They said it was feasible that the hole then healed itself." See *Des Moines Register*, May 15, 2004; *Blood-Spattered House Mystifies Elderly Couple*, by Tom Alex; see also *Quad City Times*, Monday, May 17th, 2004, *Mysterious Blood Came From Elderly Woman*, by Craig Cooper.

(4) F.P. Venable, "*Fall of Blood In Chatham County*," Journal of the Elisha Mitchell, *Scientific Society* 1883-1884, Volume 1, p. 38.

(5) The term "Fortean" refers to the legacy of writer/researcher Charles Fort, a collector and chronicler of strange phenomena, anomalous events, curiosities, and other things that were generally odd and unusual and which science wouldn't (or couldn't) explain.

(6) See *Electronic Newsletter of the Georgia Skeptics*, Volume 7, Number 1, Winter 1994, *Atlanta's House of Blood*, by Rebecca Long. *Georgia Skeptics* is a non-profit local group, which shares a common philosophy with the national organization CSICOP, or *Committee for the Scientific Investigation of Claims of the Paranormal*.

<u>Additional Sources</u>

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The Atlanta Constitution, October 20, 1993, "Peach Buzz" column by Maureen Downey.

See *Entities*, by Joe Nickell; Amherst, N.Y.; Prometheus Books, 1995, 92-97.

4. Phantom Black Dogs

(1) See *A Lycanthropy Reader: Werewolves in Western Culture*, Charlotte F. Otten, Syracuse University Press, October 1990; *Introduction*; pp. 1-15. See also *The Beast of Bray Road: Tailing Wisconsin's Werewolf*, Linda S. Godfrey; pp. 23-26.

(2) From an interview and personal report submitted to the author.

Additional Sources

Strange Magazine, Issue No. 13; *Strange World* column, p. 28; *Phantom Black Dog*.

5. The Tale of the Poe Toaster

(1) Various major media outlets.

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The Edgar Allan Poe Society of Baltimore at: www.eapoe.org

6. The Curse of Palmyra Island

(1) *And the Sea Will Tell*, by Vincent Bugliosi with Bruce B. Henderson, Ivy Books/Ballantine Books, 1991.

(2) *And the Sea Will Tell*, by Vincent Bugliosi with Bruce B. Henderson, Ivy Books/Ballantine Books, 1991.

(3) *And the Sea Will Tell*, by Vincent Bugliosi with Bruce B. Henderson, Ivy Books/Ballantine Books, 1991.

(4) For a contrasting point of view on the nature of the sharks on Palmyra, see *Kawabunga's South Sea Adventure* by Charles S. Dewell. This book contains an entire chapter on the author's idyllic three-week stay on Palmyra and in which he recounts his own adventure of swimming and snorkeling in Palmyra's lagoons. While Dewell does not report any serious incidents of aggressive behavior by Palmyra's sharks, he does state that he sighted many sharks and was extremely wary while in the water. See also Appendix 7 of this book, *My Correspondence with Sharon Jordan, Rob Jordan, Tom Wolfe, and Amanda Lane* in which Ms. Jordan states that she swam often in *all* of the lagoons of Palmyra.

(5) *Fate*, March 1953, *Premonition of Danger*, by H.F. Thomas in *Connecticut Circle*; see also *Invisible Horizons*, by Vincent H. Gaddis, Ace Books, Inc., 1965.

(6) *And the Sea Will Tell*, by Vincent Bugliosi with Bruce B. Henderson, Ivy Books/Ballantine Books, 1991.

(7) See Appendix 7 of this book, *My Correspondence with Sharon Jordan, Rob Jordan, Tom Wolfe, and Amanda Lane*.

(8) See Appendix 7 of this book, *My Correspondence with Sharon Jordan, Rob Jordan, Tom Wolfe, and Amanda Lane*.

(9) *And the Sea Will Tell*, pages 644-646. Here the book discusses how the average body, when immersed in water, will float in about ten days and how in 1976, Mobster Johnny Roselli was murdered, stuffed into a fifty-five gallon steel drum, weighted down with heavy chains and dumped into the ocean off the coast of Florida. Ten days later, his body was discovered by some fishermen when the gases from decomposition produced enough buoyancy to float the drum to the surface.

(10) Letter correspondence between Vincent T. Bugliosi and the author.

(11) *And the Sea Will Tell*, by Vincent Bugliosi with Bruce B. Henderson, Ivy Books/Ballantine Books, 1991.

(12) *And the Sea Will Tell*, by Vincent Bugliosi with Bruce B. Henderson, Ivy Books/Ballantine Books, 1991; correspondence between Tom Wolfe and the author.

(13) From correspondence between Tom Wolfe and the author.

(14) From correspondence between Amanda Lane and the author.

(15) *Desperate Journeys, Abandoned Souls*, by Edward E. Leslie, Houghton Mifflin Company, p. 517-520.

(16) *And the Sea Will Tell*, by Vincent Bugliosi with Bruce B. Henderson, Ivy Books/Ballantine Books, 1991.

(17) *And the Sea Will Tell*, by Vincent Bugliosi with Bruce B. Henderson, Ivy Books/Ballantine Books, 1991.

(18) *And the Sea Will Tell*, p. 38.

(19) *And the Sea Will Tell*, pp. 34-38.

(20) See article titled, *Palmyra owners may sell; The Nature Conservancy and a U.S. agency would convert the Pacific atoll to a refuge*, by Lori Tighe, *Honolulu Star-Bulletin*, November 10, 1998.

Additional Sources

See *Island Paradise, Island Paradox*, *Palmyra: the Pacific's prettiest spot, or a dangerous crossroad ruled by a tyrant?* by Mark Smaalders and Carl Reller, *Cruising World Magazine*, September 1998 issue).

7. A Lecture on Lycanthropy

(1) The word werewolf is a combination of the old Saxon word *wer* (which translates into "man") and the English word "wolf," i.e., "manwolf." The word *lycanthropy* comes from the Greek, *lykos* (wolf) and *anthropos* (human being), i.e., "wolfman." (The "lycan" in the word *lycanthropy* refers to *Lycaon*, a figure in Greek mythology who was said to have been visited by Zeus in Arcadia, a region plagued by wolves; Zeus turned *Lycaon* into a wolf who feasted on human flesh). Stories about the werewolf were widely believed in Europe during the Middle Ages. Lycanthropy is also a medical term used to describe persons who believe that they can change into wolves. The myth of a human who undergoes metamorphosis to change into a terrifying beast is found in many cultures: Africa has were-leopards; Peru has were-jaguars; India has the were-tiger; Russians the were-bear; the Chinese have both were-foxes and were-tigers. In North America, the "*loup-garou*" (the French version of the werewolf) is a central figure in Louisiana's Cajun folklore, while the French-Canadians have the legend of the werewolf-like creature called the witiko or wendigo and finally, Native American culture speaks of the limikkin or "skin walker."

(2) The one notable exception to this concept is when the "evil" does not destroy itself by accident and the "good" are forced to adopt the same lower-self/animal characteristics for their own survival and in the process, become an even greater "evil."

(3) See *Danse Macabre*, by Stephen King, Berkley Publishing Group; Reissue edition, 1997.

(4) *Apocalypse Culture*, by Adam Parfrey, Amok Press; Revised edition, 1991, p. 19.

(5) See *Danse Macabre*, by Stephen King, Berkley Publishing Group; Reissue edition, 1997.

(6) *Apocalypse Culture*, by Adam Parfrey, Amok Press; Revised edition, 1991, p. 19.

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Psycho, directed by Alfred Hitchcock, starring Anthony Perkins, Janet Leigh and Vera Miles.

8. Reports from the Labyrinth: A Curious Collection of Uncanny Occurrences

(1) See article titled *Shades of H.P. Lovecraft* located at *The Atlantic Paranormal Society* website at www.the-atlantic-paranormal-society.com.

(2) See *Frankenstein*, by Mary Shelley, *Introduction* by Maurice Hindle, pp. vii-xliii; Penguin Books; see also *The Summer of 1816*, by Kim W. Britton.

(3) See *How Richard Parker Came to Get His Name* by Yann Martel.

(4) See *The Vaults of Erowid* website at: www.erowid.org; *Famous People and Their Drug Use*; Robert Louis Stevenson; see also *The Story of Dr Jekyll, Mr. Hyde and Fanny, the Angry Wife Who Burned the First Draft*, by John Ezard, October, 2000.

(5) See *Mark Twain Quotations, Newspaper Collections, & Related Resources* at: www.twainquotes.com.

(6) See *Spiritualism in Lawsuit*, *The New York Times*, July 28, 1918.

(7) *Final Irony*, by Fuster Cluck at: www.albinoblacksheep.com.

(8) See *The Professor and the Madman: A Tale of Murder, Insanity, and the Making of the Oxford English Dictionary* by Simon Winchester; Perennial, 1999.

Part II: Crime

9. The Z Files: Labyrinth13 Examines the Zodiac Murders

(1) See *Zodiac*, by Robert Graysmith, pp. 207, 312; letter dated April 24, 1978 (allegedly) from Zodiac, which contains the opening lines "*This is the Zodiac speaking. I am back with you*."

(2) *Ibid*, pp. 55, 121-122, 238-239.

(3) These days, serial killers who are genuine sexual sadists are so common that this theme is somewhat of a "catch-all" line of reasoning and has become almost passé in a sense. While the inference of a sexual motive in Zodiac's crimes should still remain as a possibility, perhaps it also should be viewed as only one part of a large combination of other equally viable influences. The fact that his "motives" were/are so unclear and still open to genuine debate is what makes the Zodiac case retain its ability to fascinate after so many years.

(4) See *It's About Time*, article by Jake Wark, archived at *This is the Zodiac Speaking* website at: members.aol.com/Jakewark.

(5) See *Times 17: The Amazing Story of the Zodiac Murders In California and Massachusetts 1966-1981*, p. 4, California, Foxglove Press, 1987, by Gareth Penn.

(6) *Zodiac*, pp. 175-76. In a March, 1971 letter to the Los Angeles Times, Zodiac wrote, "I do have to give them credit for stumbling across my Riverside activity, but they are only finding the easy ones, there are a hell of a lot more down there." See also Jake Wark's *A Look at Lake Berryessa* in which the author notes that Zodiac omitted the Riverside murder when writing out his murder chronology on the car door of Cecelia Ann Shepard and Bryan Hartnell after the Lake Berryessa attack. Wark also notes how "some view this omission as evidence that the Zodiac was not, in fact, responsible for the Riverside murder." Another explanation might be that Zodiac had a good reason for not wanting to be connected directly to the Riverside homicide: if Bates was in fact his first victim, he may have made "beginners" mistakes at that crime scene that left strong links to his true identity. It is also possible that Zodiac was not the Bates killer, but simply interjected himself into the investigation out of hatred for the police and for his own perverse enjoyment. Finally, it should be noted that some Zodiac researchers regard the 1963 murders of teenagers Robert Domingos and Linda Edwards to be the first victims of the Zodiac killer. This particular double murder was strikingly similar to Zodiac's other murders of teenage couples in lonely lover's lanes: the Domingos/Edwards murders occurred in a remote beach area on the southern coast of California and the case very strongly resembles Zodiac's 1969 double murder of Cecelia Ann Shepard and Bryan Hartnell at Lake Berryessa. In addition, the weapon used in this attack fired the same brand of ammunition and was of the same caliber as the 1968 Lake Herman road murders. Investigators working the Domingos/Edwards case stated in a press release that "there appears to be a high degree of probability" that Zodiac was responsible for those murders.

(7) See *The Second Power: A Mathematical Analysis of the Letter Attributed to the Zodiac Murderer and Supplement to Times 17*, by Gareth

Penn, p. 5, self-published booklet, 1999. Those who are mathematically uninformed may take note of the following: The term *radian* is used to describe a certain size angle. A radian is a specific angular measurement based on the transcendental number pi. A radian is equal to a 360 degree circle divided by 2pi or 6.23818. The resulting degree, or radian angle, is equal to 57.2957 degrees. It may also be expressed as 57 degrees, 17 minutes, 44 seconds.

(8) See *Times 17*, p. 3-4.

(9) See *The Radian*, by Jake Wark, archived at *This is the Zodiac Speaking* website at www.members.aol.com/Jakewark. I am often contacted by Zodiac researchers and an array of curious individuals who express an interest in what is perhaps one of the more weird and puzzling aspects of the Zodiac murder case, that being the so-called "radian theory" as originally hypothesized by Zodiac researcher Gareth Penn. An interesting essay hosted on Jake Wark's website tells the following story: Some time ago, in an attempt to settle the issue regarding the radian theory once and for all, a group of three Zodiac researchers participated in an exercise that attempted to recreate Gareth Penn's original method and to test his assertion that extending the "legs" of the Mt. Diablo radian on a map of the San Francisco Bay area showed that those lines actually passed through the Zodiac murder sites. The three researchers, working independently of each other with identical maps and tools, were able to prove that this method did indeed allow them to accurately locate all of the Zodiac murder sites. It is important to note that these researchers estimated that they were working within a one-degree margin of error in order to take into account the fact that they were using different writing implements, i.e., sharpened pencils as opposed to the blue felt-tip pen that Zodiac had actually used to mark on the original map. What we are left with, if in fact this hypothesis is true, is the knowledge that the Zodiac murder series may have been premeditated and "designed" to an extent that is very chilling to consider. The picture that emerges is that of an even more bizarre, cold-blooded and calculating murderer than what immediately met the eye on first inspection. In a book review commentary of Gareth Penn's *Times 17*, Zodiac researcher Jake Wark states that, "Regardless of whether one buys Penn's accusations, his methods, or his math, he points out a number of truly intriguing phenomena, most notably the radian that connects Vallejo, San Francisco, and Mt. Diablo. For my money, this is one of the most important aspects of the case, and it kills me that it's so often marginalized or relegated to footnotes."

(10) See *Portrait of the Artist as a Mass Murderer*, by George Oakes (pseudonym for author Gareth Penn); *California Magazine*, November 1981, p. 114.

(11) See *Portrait of the Artist as a Mass Murderer*, by George Oakes (pseudonym for author Gareth Penn); *California Magazine*, November 1981, p. 114.

(12) See *The Second Power*, p. 22.

(13) Those who would argue that Penn's theories about Zodiac are not relevant should keep in mind that it was Zodiac himself who handed the world the radian clue to begin with. Penn simply took the bait. Yes, Penn's theories are esoteric and hard to follow, especially for those of us (like myself) who repeated remedial math throughout school. And while Penn definitely overstates his case in both Times 17 and the companion booklet *The Second Power*, he most certainly knows his mathematical theory and I am convinced by *some* of his evidence that Zodiac probably did too, but only to a very limited degree and on a less intense and abstract level than that suggested by Penn. Again, let me state that I do not favor any of the named suspects in this case, and in particular, Penn's suspect, Michael O'Hare. Nor do I completely advocate Penn's obsessive focus on a mathematical solution to the Zodiac murders. But we should keep in mind that this may very well be a case where we are dealing with a situation that requires the use of one "mad mathematician" to catch another! At the very least, Penn's work illustrates for the rest of us just how vast an amount of variables there are in this very, very strange case.

(14) See *Two New Theories Regarding the Zodiac Case*, Version 1.3, by Michael F. Cole, www.mikecole.org/zodiac/two_theories/latest/

(15) *Ibid*, sections 2.2, 2.3.

(16) *Ibid*, sections 3.0, 3.2.

(17) *Ibid*, section 3.6.

(18) *Ibid*, section 3.4.

(19) *Ibid*, section 4.0.

(20) *Ibid*, section 6.0

(21) *Ibid*, sections 4.2, 4.3

(22) See Wikipedia at www.en.wikipedia.org/wiki/Supervillain

(23) The exact quote, deciphered from a cryptogram Zodiac sent in a letter, has led many researchers to believe that the killer was making a

direct reference to *The Most Dangerous Game*, a short story (and a 1932 film) about a mad Count who grows tired of hunting animals and begins to stalk human prey. The Zodiac quote in question was deciphered as follows: *I like killing people because it is so much fun. It is more fun than killing wild game in the forest because man is the most dangerous animal of all*. Whether the Zodiac was quoting from that source is uncertain, as is the question of which version of the story he may have been familiar with, i.e., the short story, movie or radio play version of *The Most Dangerous Game*. CBS radio's *Escape* program aired from July 1947 to September 1954 and featured many spine-tingling tales from such masters of suspense and horror as Sir Arthur Conan Doyle and Edgar Allen Poe. CBS's only west coast broadcast of the *Escape* radio play version of *The Most Dangerous Game* aired on October 1, 1947.

(24) It must be pointed out that a whole cottage industry exists that feeds off of Arthur Leigh Allen being the prime suspect in the Zodiac murders. As such, those researchers who are convinced that Allen is the only worthy suspect have lost much of their objectivity along the way. As one researcher noted, "The 'enormous body of evidence' that . . . implicates suspect Arthur Leigh Allen is a bloated corpse of tainted, self-contradictory anecdotes, bolstered by a slew of tenuous coincidences, carried on a stretcher of uninformed, armchair psychology -- all exaggerated in a bid to overshadow the consistently exculpatory physical evidence." (Quote from a letter written by Zodiac researcher Jake Wark in response to a book review about the Zodiac case). Note also that advanced and highly sensitive DNA testing conducted by the San Francisco Police Department on a stamp lifted from a known Zodiac letter did not match Allen's DNA.

(25) *The Second Power*; *Aftermath*; pp. 57-59.

(26) See *Zodiac vs. BTK: A Comparison*, by Mike Rodelli, www.mikerodelli.com.

(27) See *Zodiac vs. BTK: A Comparison*, by Mike Rodelli, www.mikerodelli.com.

(28) See *The Zodiac Machine*, by Michael P. Butterfield, Arizona, 1997, archived at the *This is the Zodiac Speaking* website at www.members.aol.com/Jakewark.

(29) See *Files Shut on Zodiac's Deadly Trail: SFPD Caseload Renders 35-Year Mystery Inactive* by Charlie Goodyear, Chronicle Staff Writer; *San Francisco Chronicle* story dated Wednesday, April 7, 2004. In this article, the author states, "It has been one of the longest, most famous and frustrating homicide investigations in San Francisco, haunting detectives for more than 35 years. Now, just two years after DNA evidence

suggested that a break might come soon, police have 'deactivated' the case of the Zodiac killer. 'The case is being placed inactive,' said San Francisco police Lt. John Hennessey, who heads the department's homicide unit. 'Given the pressure of our existing caseload and the amount of cases that remain open at this time, we need to be most efficient at using our resources.'"

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The Zodiac Machine, by Michael P. Butterfield, Arizona, 1997, archived at *This is the Zodiac Speaking* website at members.aol.com/Jakewark.

10. Charles Manson, Son of Sam and the Process Church of the Final Judgment

(1) See *Giving the Devil More than His Due* by David Alexander from *The Humanist* magazine, March/April 1990. In this article, Alexander notes that many self-styled "occult experts" have "created a lucrative information

industry selling what they claim are documented facts through books, seminars, lectures, and tapes. In reality, what they offer is little more than fundamentalist Christian dogma, the aberrations of mentally ill individuals, the misdirected grief of bereaved parents, and the fantasies of self-seeking opportunists disguised and promoted as scholarship and criminology." See also *Satanism in America*; a two-hundred-plus-page report detailing a three-year study by Berkeley physicist Shawn Carlson, Committee for the Scientific Examination of Religion (CSER) in which the authors state that: "It is now abundantly clear that a small minority of ultra-right-wing fundamentalist and evangelical Christians, believing in both the reality of Satan as a personality and that the Tribulation is at hand, are responsible for the misinterpretation, the dissemination, and in some instances the outright fabrication of facts to support what is essentially a religious doctrine. These people are not researchers in pursuit of truth, but crusaders against the Antichrist whom they believe *a priori* is living now among us. We submit that people so deeply committed to this religious view can hardly be counted upon to render skeptical and well-reasoned critiques about the dangers of satanism or occultism in American society."

(2) *Michelle Remembers* by Michelle Smith, Pocket Books; July 1981. See also *Michelle Remembers: The Debunking of a Myth*, by Denna Allen and Janet Midwinter; *Why the original "ritual abuse" victim may have suffered only from her childhood fantasies*; *The Mail on Sunday*, London, England, September 30, 1990, Page 41; *The "Satanic Scare" of the 1980s*, statement prepared for *Witchcraft, Satanism & Occult Crime*, by Michael A. Aquino, Ph.D., March, 1993

(3) *Satan's Underground: The Extraordinary Story of One Woman's Escape* by Lauren Stratford and Johanna Michaelson (1988). The publisher eventually withdrew this book after serious doubts surfaced about the author's truthfulness and credibility. (Johanna Michaelson is also the author of *Like Lambs to the Slaughter*, a book in which she claims that cartoons such as the Smurfs and the Carebears teach "black magic" rituals to children and that the practice of Yoga is Satanic. One *Amazon.com* reviewer of *Like Lambs to the Slaughter* wrote, "This book is *hilarious*. The author is paranoid beyond belief: the Carebears represent the seven chakras of eastern mysticism, Dungeons and Dragons supposedly provides textbook examples for summoning demons, and Yoda is part of a global plot to turn our children into communists. One chapter on Ouija boards actually cites *The Weekly World News* as factual proof that they're physically dangerous!).

(4) See *Satan's Sideshow: The True Lauren Stratford Story*, by Bob & Gretchen Passantino and Jon Trott; *Cornerstone* magazine, Vol. 18, Issue 90 (1990), pp. 23-28; Additionally, Geraldo Rivera, formally one of the most visible and vocal spokespersons for the "global Satanic cult conspiracy" theory, later recanted and apologized on a December 12,

1995 edition of his show, saying, “I want to announce publicly that as a firm believer of the ‘Believe The Children’ movement of the 1980’s, that started with the McMartin trials in California, but now I am convinced that I was terribly wrong . . . and many innocent people were convicted and went to prison as a result . . . and I am equally positive (that the) ‘Repressed Memory Therapy Movement’ is also a bunch of crap.”

(5) See *The “Satanic Scare” of the 1980s*, statement prepared for *Witchcraft, Satanism & Occult Crime*, by Michael A. Aquino, Ph.D., March, 1993.

(6) *The Haight Ashbury: A History* by Charles Perry, 1st Edition, Random House, 1984.

(7) See *Wild Cult Blamed In Tate Slayings*, December 2, 1969, Los Angeles Times; *Wild-Bearded Hippie Chief Key Figure In Tate Murders Probe*, December 4, 1969, Associated Press. Other examples of sensational headlines include: *Hippie Murders Blamed on Leader*, December 3, 1969, Dallas News/UPI; *Free Love, Blind Obedience to Manson Features of Cult*, December 12, 1969, New York Times News Service; *Hippie Informer in Murder Orgy Fears Manson Curse*, December 7, 1969, United Press International; *Hippie Cult Linked With Girls’ Killings*, December 18, 1969, United Press International.

(8) *Helter Skelter: The True Story of the Manson Murders* by Vincent Bugliosi with Curt Gentry, Bantam Books, First edition, 1974, p. 256; Bugliosi writes, “In Independence, Sandra Good had told me that once, in the desert, Charlie had picked up a dead bird, breathed on it, and the bird had flown away. Sure, Sandy, sure, I replied. Since then I’d heard a great deal about Manson’s alleged “powers”; Susan Atkins, for example, felt he could see and hear everything she did or said. Midway through the arraignment I looked at my watch. It had stopped. Odd. It was the first time I could remember that happening. Then I noticed that Manson was staring at me, a slight grin on his face. It was, I told myself, simply a coincidence.” Concerning this same event, Manson himself attempts to demythologize his own legend by saying, “The media, film directors and book authors took a molehill and made it into a mountain. The myth of Charles Manson has twisted more minds than I was ever accused of touching. Hell, in that book Bugliosi got rich on, he’s got me so powerful that a look from me stopped his watch. In the movie, they had me making the hands of a clock spin by giving it a glance. The only way I ever stopped a watch is by stepping on it. But all the bullshit had people believing I hold some kind of magic.” See *Manson in His Own Words* by Charles Manson and Nuel Emmons, Chapter Nine, Grove Press, July 1988.

(9) See *The Family: The Story of Charles Manson's Dune Buggy Attack Battalion* by Ed Sanders, First edition, 1971, E.P. Dutton and Co.

(10) See *Satan's Power* by William Sims Bainbridge, 1978, by University of California Press, Chapters 1-4. (See also *The Process* by Stephen Sennitt (1989); NOX Press, 15 Oxford Street, Mexborough, S. Yorkshire S64 9RL, England).

(11) See *The Ultimate Evil: An Investigation of America's Most Dangerous Satanic Cult, With New Evidence Linking Charles Manson and Son of Sam*, Doubleday Books, First edition, 1987, Chapter Nine, "The Process"

(12) *Satan's Power*, *The Manson Disaster*; pp. 119-124.

(13) See *Will You Die for Me?: The Man Who Killed For Charles Manson Tells His Own Story*, by Tex Watson, as told to Chaplain Ray, Fleming H. Revell Company, Chapter 1, *Sure Charlie, You Can Kill Me*.

(14) *Social Construction from Within: Satan's Process* by William Sims Bainbridge; pp. 297-310 of *The Satanism Scare* edited by James T. Richardson, Joel Best, and David G. Bromley; New York: Aldine de Gruyter; 1991.

(15) *Satan's Power*, *The Manson Disaster*; pp. 119-124.

(16) *Satan's Power*, *The Manson Disaster*; pp. 119-124.

(17) *Satan's Power*, *The Manson Disaster*; pp. 119-124.

(18) *Helter Skelter*, First edition, 1974, pp. 635-639.

(19) See *Life Magazine*, February 17, 1967 issue, article titled *The Other Culture*; see also *Life Magazine*, December 12, 1969, titled *The Love and Terror Cult*.

(20) See *Literary Hoaxes, Scams & Spoofs*; *Ed Sanders' The Family*; (author unknown).

(21) See *The Family*, by Ed Sanders; *Introduction*, pp. 8-9; First edition, 1971, E.P. Dutton and Co.

(22) *The Family* by Ed Sanders, Chapter Five, *The Process*, pp. 73-88; First edition, 1971, E.P. Dutton and Co.

(23) See *Velle Transcendental Research Association, Inc. and Richard M. Brayton, Plaintiffs, v. Ed Sanders, E. P. Dutton & Co., Inc., and Avon Books, Defendants*, 518 F. Supp. 512 (1981).

(24) See *Bad Company: Drugs, Hollywood, and the Cotton Club Murder* by Steve Wick, Martin Blumenson; St. Martin's Press, 1991; see also *People v. Greenberger*, 58 Cal.App.4th 298 (1997) in which an appellate court found that Radin's murder had been committed simply for revenge, financial gain and possibly out of racial hatred. The prosecution presented evidence to support its theory that Greenberger hired Mentzer, Marti and Lowe to kidnap and murder Roy Radin because Radin had cut her out of a Hollywood movie deal and had been involved in the theft of cocaine and money from her house. The same appellate opinion mentions the fact that there may have even been a racial motive for the murder. A key prosecution witness (Raja Korban) testified that he went to a meeting at which the plan to murder Radin was discussed. During direct examination, Korban testified that both Marti and Mentzer made anti-Semitic statements, referring to Radin as the "fat big Jew" and that Marti had a huge oil portrait of Adolph Hitler and other Nazi memorabilia in his home. (Police investigators conducting a search of Marti's residence indeed found the Nazi memorabilia that Korban testified about). Trial witness William Rider also testified that Marti told him that "he hated Jews and that he enjoyed killing the big fat Jew."

(25) See *A Review and Commentary on Maury Terry's Ultimate Evil* by G.M. Kelly; originally published in *The Newaeon Newsletter*, Volume VI, Number 5, November 1989 E.V. In this commentary, the author writes that, "Had Arlis Perry been the victim of a 'killer cult,' one of Terry's favorite phrases in the book, or was there some more common motive for the killing? The Santa Clara Sheriff's Department 'directed a hunt for a local sexual psychopath' and Terry claims that they were ignoring the 'evidence' and so acting with negligence. In fact, throughout his book, Maury Terry claims that every police department involved in anything anywhere in the U.S. that he was investigating acted negligently, incompetently, refusing to admit to the 'evidence' of a single Satanic cult at work in all of these cases, and even covering up and burying 'facts' that proved that such a cult existed and was the cause of the various murders he had looked into."

(26) See *Turn Off Your Mind: The Mystic Sixties and the Dark Side of the Age of Aquarius*, by Gary Lachman, *The Disinformation Company*, 2001; pp. 247-249; see also *Velle Transcendental Research Association, Inc.*, v. *Ed Sanders, E. P. Dutton & Co., Inc.*, No. CV 74-2985-RJK; U.S.D.C, Central District Of California; 518 F. Supp. 512; May 27, 1981. The abuse of the child at the Solar Lodge would later be referred to by the news media as the "Boy in the Box" incident. In a legal brief written in the case of *Velle Transcendental Research Association, Inc.*, v. *Ed Sanders*, the court, speaking about the press coverage, noted that: "These articles address the details of the abuse of six-year-old Anthony Saul Gibbons by the members of O.T.O., who were presently living at the ranch in Riverside County. The articles frequently mention Jean Brayton and Richard Brayton by name, and many mention that the group held for the boy's

abuse belonged to a 'cult-like' group called the O.T.O. For example, the *Daily News* of Indio, California, states on October 23, 1969, that those under indictment 'were members of a 'group' known as OTO, which had headquarters at 2627 Menlo Ave., Los Angeles.' The article describes the group's alleged purpose of seeking spiritual development and identifies the leader of the group as Jean Brayton, plaintiff's wife. Similarly, articles which appeared in the Daily Enterprise, the Daily News, and the Daily News Palm Desert describe those individuals indicted as members of the O.T.O. 'cult.' They depict the practice of the group as consisting of various degrees of membership, and point out that members of the first degree wear a black robe, those of the second wear a dagger and triangle, and so on. While the local articles are the most elaborate in their description of the group's practice of initiation and ritual, almost all of the articles address the issue of the group's unusual way of life. Most of the articles mention the O.T.O. and Jean Brayton as being responsible for the boy's treatment."

(27) See *The New York Law Journal* for June 24, 1988; see also *Giving the Devil More than His Due* by David Alexander from *The Humanist* magazine, March/April 1990. In this article, the author notes that "Obviously, Maury Terry has not been exposed to much training in logical thinking or rational investigative techniques. His theory [concerning the O.T.O./Son of Sam connections] is conspiracy 'reasoning' at its best." "The allegations against the Process church in Terry's book were copied virtually verbatim from a now-obscure book *The Family* published shortly after the Manson murders. The author of *The Family* lost a defamation suit brought against him by the Process church; part of the settlement included striking all reference to the Process church from future editions. So much of the book was based upon these false allegations that it wasn't possible to remove them all and still have a book. *The Family* subsequently went out of print. Terry has not been sued by the Process church because it no longer exists; thus, he is able to reprint with impunity material which has previously been judged inaccurate and libelous." Authors Note: *The Family* is back on the market now, only minus the chapter on the Process. In a third edition of the book, all references to the Process are made as "an English Satanic society in the 1960's."

(28) See *Apocalypse Culture*, edited by Adam Parfrey; *The Process: A Personal Reminiscence* by R.N. Taylor, pp. 159-171. Mr. Taylor met members of the Process while performing as a musician in a Process coffee house in Chicago. He also created artwork for many of the Process publications.

(29) *Classic Snuff Films*, 1994, by Rider McDowell (as reported for *The San Francisco Chronicle*)

(30) See *New York Times* article dated November 3, 1981; p. B7; *Drug Link is Seen in Chelsea Killings*. Excerpted text from the article reads:

"Detectives investigating the slayings Saturday night of a photographer and a Smith College student in the photographer's Chelsea apartment said they believed the killings might have resulted from a "drug-oriented robbery." Both victims had been shot in the head. Detective Daniel O'Neill said the photographer, Ronald Sisman, 39 years old, of 207 West 22nd Street was believed to have sold drugs "on the side to supplement his income." The police said a small amount of a white powder, possibly cocaine, had been found in the apartment. The other victim, Elizabeth Platzman, 20, of Roslyn, Long Island, had met the photographer last summer through a relative, and, the detective said, had the "misfortune to be in the apartment at the wrong time."

(31) Although there was indeed a clamor to have the case reopened in 1996, top police officials in the New York City Police Department apparently foiled the efforts to have files pulled from those precincts that were involved in the original Son of Sam investigation. That fact seemed to lend fuel to the idea that a conspiracy to keep the case from being reopened was afoot. However, the N.Y.P.D. Deputy Commissioner for Public Information, Marilyn Mode, was quoted by a news reporter as saying that this was "totally untrue, nothing was quashed," and went on further to say that a conspiracy to prevent the truth from coming out was "ludicrous." She also noted that the people who now run the department had nothing to do with its operation at the time of the murders.

(32) *The Ghost of 77*, by Maury Terry; *Gear Magazine*; Nov/Dec Issue; Volume I, Issue II.

(33) *A&E Biography - David Berkowitz*; 2000.

(34) *Investigative Reports: Son of Sam Speaks: The Untold Story*; A&E Home Video; 1996.

(35) Written correspondence between David Berkowitz and the author.

(36) See *Helter Skelter*, First edition, 1974, pp. 637-638. In fairness to the Process Church regarding the claim made in *Helter Skelter* that they, like Manson, had an interest in "[using] the Negro as a whole to begin some sort of militant thing," i.e. to start a black-white race war in America, it must be pointed out that Bugliosi himself notes that this information was simply the opinion of one disaffiliated/disgruntled Process member and as such, may not have represented that group's official position. I was not able to find a source that could verify this one way or the other.

(37) *Satanic, Occult, Ritualistic Crime: a Law Enforcement Perspective* by Kenneth V. Lanning M.S., Supervisory Special Agent, National Center for the Analysis of Violent Crime, FBI Academy, Quantico, Virginia, October 1989.

(38) *Friends Find Their Calling* by Lou Kilzer, *Rocky Mountain News*, February 28, 2004; see also www.bestfriends.org.

(39) See *Friends Find Their Calling* by Lou Kilzer, *Rocky Mountain News*, February 28, 2004. Not long after I began my research into "*Best Friends*" for this chapter, I was contacted by another researcher who is an assistant editor for a Boulder, Colorado daily newspaper who was also looking into the "Best Friends" angle regarding its past ties to the Process Church. We both ended up commiserating with each other about the general lack of reliable information and sources and also compared notes on the large number of "conspiracy theorists" and general paranoid types that one ultimately encounters when digging into this story.

(40) See website located at www.gnosticliberationfront.org.

(41) From personal email correspondence between the author and Process member Brother Isaiah; See also Appendix 4.

(42) See *Friends Find Their Calling* by Lou Kilzer, *Rocky Mountain News*, February 28, 2004; some additional information concerning the current status and whereabouts of Robert DeGrimston was excerpted from personal email correspondence between the author and Mark Turner, webmaster of the *CharileManson.com* website.

(43) *Dateline NBC* special, *A Touch of Evil*; as reported by Dennis Murphy.

(44) See *Victim of Recovered Memory Psychologists Receives $7.5 Million Award* by Brian Carnell, April 17, 2004; see also *Bizarre Therapy Leads To $7.35M Malpractice Settlement*; www.NBC5.com with *The Associated Press*, February 12, 2004.

(45) *A Closer Look* broadcast for April 15, 2004; see also www.4acloserlook.com.

(46) Personal email correspondence between the author and Barbara Williamson, Media Relations Manager, Best Friends Animal Society.

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Sympathy for the Devil, investigative article on the Process Church by Gary Lachman, *Fortean Times*, issue # 134, May 2000.

11. The Summer of Love Breeds a Season of Hate: The Effects of the Manson Murders on Public Perceptions of the Hippie Lifestyle

(1) *Helter Skelter: The True Story of the Manson Murders* by Vincent Bugliosi with Curt Gentry, Bantam Books, first edition, 1974, page 297.

(2) *Squeaky: The Life and Times of Lynette Alice Fromme* by Jess Bravin, St. Martin's Press; (June 1997), page 107.

(3) *Squeaky: The Life and Times of Lynette Alice Fromme* by Jess Bravin, St. Martin's Press; (June 1997), page 112.

(4) *Helter Skelter: The True Story of the Manson Murders* by Vincent Bugliosi with Curt Gentry, Bantam Books, first edition, 1974, pp. 591-597.

(5) See *Life Magazine*, December 12, 1969; *The Love and Terror Cult*.

(6) *The Long Prison Journey of Leslie Van Houten: Life Beyond the Cult*, by Karlene Faith; Northeastern University Press; Chapter One; Getting

Acquainted, p. 9.; see also *My Acid Trip with Groucho*, by Paul Krassner, *High Times* magazine, Feb 1981.

(7) See *John Linley Frazier, the Killer Prophet and Hippie Murderer*, Chapter 1, *The Year of the Hippie Murders*, by Katherine Ramsland archived at www.crimelibrary.com.

(8) See *Fatal Vision*, by Joe McGinniss, New American Library; Reissue edition (March 1999). See also, *Fatal Justice*: *Reinvestigating the MacDonald Murders*, by Jerry Allen Potter and Fred Bost, W.W. Norton & Company; Reprint edition (April 1997) in which the authors, after conducting a nine year investigation into MacDonald's claims of a hippie cult being responsible for the murders of his family, come to the conclusion that vital findings supporting MacDonald's version of events were never presented at his trial and that his story about a group of hippie murderers may have in fact, been true.

(9) See *Crimes and Punishment: The Illustrated Crime Encyclopedia*; H S Stuttman Co; September 1994; see also *Cannibalism: The Last Taboo* by Brian Marriner; Arrow Books 1992; see also *Minority Religions, Social Change, and Freedom of Conscience*; *The Satanic Bible: Quasi-Scripture/Counter-Scripture*; James R. Lewis (Department of Philosophy, University of Wisconsin at Stevens Point); from the 2002 CESNUR International Conference; Salt Lake City and Provo (Utah), June 20-23, 2002.

(10) See *Santa Cruz Sentinel* article titled, *The1970s; "Murder Capital of the World."*

(11) *The Die Song: A Journey into the Mind of a Mass Murderer* by Donald T. Lunde, Jefferson Morgan, W.W. Norton & Company; March 1980.

(12) *The Consumers Union Report on Licit and Illicit Drugs*, by Edward M. Brecher and the editors of *Consumer Reports* magazine, 1972.

(13) See *Snopes Urban Legend Reference Pages* at www.snopes.com. While doing research for this article, I discovered that there are a great many other myths associated with taking LSD, among them the belief that taking LSD seven times makes you legally insane (the estimated number of times varied depended on who was telling the tale, but it is usually some figure under ten; another variant on this same myth is that if you take LSD a certain number of times, you can't testify in court. Those particular rumors seem to have begun somewhere between 1967 and 1975). In the book *Storming Heaven*, author Jay Stevens noted several LSD rumors that fed the general hysteria that began to crop up in the mid-60's, noting that: "Police departments around the country opened their own files to reporters eager to get a local angle on a breaking national story [regarding the

abuse of LSD] . . . [T]here was the heavy user who, believing LSD had trans-mutated him into an orange, refused all human contact for fear of being turned into orange juice [*Author's note: possible urban legend*] . . . [There were many reports of LSD use] which verged on the weird rather than the horrible . . . like the time the LAPD found two guys sitting on a suburban lawn eating the grass and nibbling on tree bark. Or the time they received a complaint that a young man was standing beside the Coast Highway making obscene gestures at the traffic. When the police arrived, the guy dashed into the ocean, fell to his knees and began to pray, all the while yelling "I love you! I love you!" Then there was the time someone reported screams in a downtown apartment building and the police found a boy and girl having sex in the hall and shouting "God" and "Life" at the top of their lungs . . . reading the Los Angeles newspapers, one would have thought that scarcely a day passed that LSD didn't contribute to some calamity, usually involving teenagers. Yet police files show that in the first four months of 1966, out of 543 juveniles arrested for narcotics, only four involved LSD." Other urban myths about LSD includes the tales of liquid LSD being painted onto the numbered key pads in pay telephone booths where unsuspecting people would come into contact with the drug (urban legend); that LSD could be extracted from Foster's beer due to the "fact" that Foster's is made from ergot-containing grains -- ergot being the wheat mold that is the precursor to making LSD (urban legend); the infamous belief that some LSD was contaminated with the poison strychnine (unproven), and that LSD damages your chromosomes (untrue, in fact, you can get more chromosomal damage from drinking a cup of coffee).

(14) *The Long Prison Journey of Leslie Van Houten: Life Beyond the Cult*, by Karlene Faith; Northeastern University Press; Chapter One; Getting Acquainted, p. 9.

(15) See *The Group Marriage Commune: A Case Study*, David E. Smith, M.D., Alan J. Rose, published in the *Journal of Psychedelic Drugs*, 3(1): 115-119, September 1970.

(16) *The Group Marriage Commune: A Case Study*, David E. Smith, M.D., Alan J. Rose, published in the *Journal of Psychedelic Drugs*, 3(1):115-119, September 1970.

(17) From *Entheogenic Sects and Psychedelic Religions* by R. Stuart; MAPS, Vol. XIII, Number 1, *Sex, Spirit, and Psychedelics*, 2002, p. 17; see also *Divine Smoke and God's Flesh: Psychedelics and Religion* by Peter Gorman*, Best of High Times #17*, 1995; pp. 74-78. (Reprinted from *High Times* January 1990 issue).

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(19) *The Lyman Family's Holy Siege of America*, by David Felton*; Rolling Stone*, 1971, Issue No. 98; see also *Mindfuckers: A Source Book on the Rise of Acid Fascism in America Including material on Charles Manson, Mel Lyman, Victor Baranco and Their Followers* by David Felton; pp. 149-153; Straight Arrow Books; 1972.

(20) *The Boston Phoenix*, Section Two, July 16, 1985; article by Michael Matza.

(21) *Apocalypse Culture*; *Mel Lyman: God's Own Story*; Laura Whitcomb; material compiled by John Aes-Nihil; edited by Adam Parfrey; pp. 152-158.

(22) *Once-Notorious '60s Commune Evolves Into Respectability*; *Los Angeles Times*, August 4, 1985; Sunday, Home Edition; View; Part 6; p. 1; see also *Roxbury Commune Survives on Fort Hill* by Seth Cobin; *Bay State Banner*; June 19, 1997.

(23) See *Wikipedia* at www.en.wikipedia.org; key words: Jesus Movement.

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(25) See *Wikipedia* at www.en.wikipedia.org; key words: Jesus Movement.

(26) *History of the Jesus Movement* by David Di Sabatino, November 1997.

(27) *The 60's Communes: Hippies and Beyond*, by Timothy Miller, Syracuse University Press, 1999, Chapter 5: *Searching for a Common Center: Religious and Spiritual Communes*, pp. 93-102.

(28) *The Late Great Planet Earth* by Hal Lindsey with C.C. Carlson, Zondervan Publishing Company, May 1970. Central to this book's ideas are the belief in the Second Coming of Christ, the time of Tribulation, and "the Rapture." The Tribulation is an event describes by Christians as a period of great suffering for the people on planet Earth under the rule of the Antichrist. This interpretation of Bible scripture states that the Tribulation will then lead to "the Rapture," an event that Christians believe will take place just before the battle of Armageddon -- the last war to be fought on the face of the earth -- has begun. The Rapture is described as an event where Jesus will return to lift the faithful up into heaven, and as some Christians believe, literally from out of moving cars, airplanes in flight, from the windows of tall buildings and through the ceilings of their own homes. The resurrection of the dead will also occur at the same time, leaving non-Christians behind to suffer through seven more years of pain and horror under the reign of the Antichrist. After the defeat of the

Antichrist by an army sent by God, there will follow a time called “the Millennium,” described as “a thousand years of peace and plenty and paradise on Earth.”

(29) *Satan Is Alive and Well on Planet Earth* by Hal Lindsey and Carole C. Carlson, Zondervan Publishing Company, December 1972; pp. 17-22. This book is an account of Lindsey’s condemnation of such “occult” ideas as spiritualism, astrology and the rise of “new age” religions that he claims are the direct result of the Antichrist being in our midst. Lindsey writes that the modern rise of witchcraft and black magic constitutes the “false worship” that Bible scriptures point out as one indication that the Antichrist has arose and is exerting his influence on the world. Lindsey went on to publish a whole series of similar books with “end times” Apocalyptic themes, including *The Terminal Generation* (1976), *The 1980’s: Countdown to Armageddon* (1980), *Planet Earth: 2000 A.D.: Will Mankind Survive?* (1994), *The Final Battle* (1995) and *Apocalypse Code* (1997).

(30) *The 60’s Communes: Hippies and Beyond*, by Timothy Miller, Syracuse University Press, 1999, Chapter 5: *Searching for a Common Center: Religious and Spiritual Communes*, pp. 93-102.

(31) *The 60’s Communes: Hippies and Beyond*, by Timothy Miller, Syracuse University Press, 1999, Chapter 5: *Searching for a Common Center: Religious and Spiritual Communes*, pp. 98-97; see also *The Family (a.k.a. Children Of God, Family Of Love)* at www.religioustolerance.org/fam_love.htm.

(32) *The 60’s Communes: Hippies and Beyond*, by Timothy Miller, Syracuse University Press, 1999, *Introduction*, p. xvi.

(33) *The 60’s Communes: Hippies and Beyond*, by Timothy Miller, Syracuse University Press, 1999, Chapter 1: *Set and Setting: The Roots of the 1960’s-Era Communes*, p. 15.

(34) See *Reflections on the Manson Trial: Journal of a Pseudo-Juror* by Rosemary Baer; W Publishing Group; May 1972; pp. 58-59. Baer, whose husband was a juror during the Manson trial, wrote this book while imagining that it was she who had been a juror instead. Her musings are rooted in her Christian beliefs and her comments are geared toward how she might have applied her religious perspective to the many moral issues she felt were raised by the trial concerning the hippie lifestyle.

(35) *The 60’s Communes: Hippies and Beyond*, by Timothy Miller, Syracuse University Press, 1999, Chapter 9: *Doing It: Daily Life in the Communes*, pp. 218-219.

(36) *The 60's Communes: Hippies and Beyond*, by Timothy Miller, Syracuse University Press, 1999, Chapter: 9, *The Worst-Case Scenario: Violence at Taos*, pp. 222-224.

(37) *The Long Prison Journey of Leslie Van Houten: Life Beyond the Cult*, by Karlene Faith; Northeastern University Press; Chapter Five; A New Trial, pp. 109-110.

(38) *The Demon in Death Valley*; *Time Magazine*, December 12, 1969; "Hippies and Violence."

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Part III: Conspiracy

12. Project Mind Kontrol: Did the U.S. Government Actually Create Programmed Assassins?

(1) *Acid Dreams: The Complete Social History of LSD: The CIA, the Sixties, and Beyond*, by Martin A. Lee and Bruce Shlain, Evergreen Books, *Prologue*, p. xxiv. A few of the documents obtained by the authors while researching for *Acid Dreams* can be found at: www.levity.com/aciddreams/dox.html.

(2) *Acid Dreams*, p. 23.

(3) *Acid Dreams*, pp. 37-38.

(4) *Acid Dreams*, p. 38.

(5) See *Agents of Repression: The FBI's Secret Wars Against the Black Panther Party and the American Indian Movement* by Ward Churchill and Jim Vander Wall. The FBI's COINTELPRO was responsible for fabricating evidence, intimidating witnesses, kidnappings, and the murders of members of the Black Panther Party, the American Indian Movement (AIM), the FALN, a Puerto Rican independence movement and other groups it deemed "politically objectionable." COINTELPRO had on its list a designation titled, "Black Nationalist Hate Groups," including Dr. Martin Luther King's non-violence movement.

(6) See *Will You Die for Me?: The Man Who Killed For Charles Manson Tells His Own Story*, by Tex Watson, as told to Chaplain Ray, Fleming H.

Revell Company, Chapter 12, “Piggies.” Watson writes, “Through most of this I had still not been absolutely certain whether or not I believed everything Charlie was teaching us about the coming Apocalypse, and even though I considered myself back in the Family, I made occasional trips to Hollywood to visit Luella and get acid from her. One afternoon late in March, I took Mary Brunner and another one of the girls with me to Luella’s apartment and when we got there, Luella was having a little acid party. What we were offered was a special acid I’d never dropped before called “orange sunshine” and when it started coming on, it came on heavy. Suddenly another song on the White Album made sense . . . As we walked west on Ventura Boulevard, facing the setting sun, looking directly into the orange ball of flame, it felt as though I was being magnetized by the sun itself. The sun was God, and the closer the sun came to setting, the closer the end of the world must be. All the cars going back and forth on the street suddenly seemed to be in total confusion, crashing and smashing into each other in their frantic rush to escape, but the sun just kept slowly sinking, taking no notice of them, pulling down the curtain on the world. Charlie was right, I realized; everything he said was true; I was seeing it. The Apocalypse was at hand and the present world was dying . . . There was no longer a trace of doubt in my mind. It was coming down fast, just as Charlie said, just as the Beatles said, just as the Bible said. It was coming down fast; yes it was!”

(7) *Acid Dreams*, pages 236. “One type of acid was particularly popular among American ground forces in Vietnam. It was called “orange sunshine,” and much of it was smuggled in from southern California during the late 1960’s and early 1970’s. Far from the rice paddies of Southeast Asia a group known as the Brotherhood of Eternal Love was waging its own holy war of sorts in their tireless efforts to turn the world on to LSD. During their heyday the Brotherhood ran the world’s largest illicit LSD ring. Ironically, their base of operations was Orange County, home turf of Richard Nixon, Disneyland, and the John Birch Society”; See also *Turn Off Your Mind: The Mystic Sixties and the Dark Side of the Age of Aquarius*, by Gary Lachman, p. 150 where the author notes that the Brotherhood of Eternal Love, along with the 1960’s radical leftist group, the Weather Underground, were instrumental in breaking LSD guru Timothy Leary out of a California prison in 1970.

(8) See *Tinker, Tailor, Stoner, Spy: Was Timothy Leary a CIA Agent?* by Mark Riebling at: www.markriebling.com/leary.html. In this article, Riebling notes Leary’s close connections to the Brotherhood of Eternal Love, a group which many researchers now believe was, in part, a CIA front that dealt LSD to many in the counterculture and that some of this LSD was *deliberately contaminated*. During Stark’s trial before an Italian High Court on drug trafficking charges and alleged terrorist activity, court investigators were able to determine that Stark had been a CIA agent since 1960 and that the Brotherhood’s money had been laundered via a Bahamian bank

secretly owned and operated by the CIA. Riebling also notes that for two years Leary lived at the Brotherhood headquarters in Laguna Beach and that during this period the Brotherhood "cornered" the LSD market in the United States, distributing only one variety of LSD, a little orange-colored pill called "orange sunshine." Riebling further notes that *Acid Dreams* authors Martin Lee and Bruce Shlain discussed how widespread use of orange sunshine "contributed significantly to the demise of the New Left, for it heightened the metabolism of the body politic and accelerated all the changes going on. In its hyped-up condition, the New Left burned itself out." That Leary may have begun working with the CIA during that time period in order to save his own skin is an idea that other counterculture icons have also seriously entertained; concerning "orange sunshine," Riebling writes, "This is the "bad acid" on which Charles Manson's followers murder Sharon Tate, and on which Hell's Angels stab to death a black man during a concert by the Rolling Stones. The Summer of Love has been supplanted by a Season of Hate. Because of this, many counter-cultural insiders, including William S. Burroughs, White Panther leader John Sinclair, and Merry Prankster Ken Kesey, will eventually entertain the theory that Stark, Leary, and orange sunshine are all part of CIA plot to discredit and neutralize the radical left."

(9) *The Big Book of Conspiracies* by Doug Moench; *Lone Nut Family Tree* by Duncan Eagleson, page 160.

(10) *The Big Book of Conspiracies*, page 157.

(11) *Secret and Suppressed: Banned Ideas and Hidden History*, edited by Jim Keith, Feral House (1993), p. 49, *Is Paranoia a Form of Awareness?* by Kerry Thornley. See also *Steamshovel Press* Issue #16, 1998, article titled *Project Mind Kontrol: Did the U.S. Government Actually Create Programmed Assassins?* by Curt Rowlett pp.13-23; see also *Popular Paranoia: A Steamshovel Press Anthology* by Kenn Thomas, Adventures Unlimited Press (2002); pp. 161-171.

(12) *60 Greatest Conspiracies of All Time*, By Jonathan Vankin and John Whalen, *The Brainwashed Debutante*.

(13) *Strange Magazine*, Issue No. 17, *The Makeup Man and the Monster: John Chambers and the Patterson Bigfoot Suit*, by Mark Chorvinsky, pages 51-52. See also, *Strange Magazine*, Issue No. 22 (Internet version), *The Makeup Man and the Monster: John Chambers and the Patterson Bigfoot Suit*, *Part 2: Denials and Secrecy*, "Chambers-CIA Connection: Rumors No Longer," by Mark Chorvinsky, in which the author confirms that Chambers did in fact work with the CIA, receiving its highest civilian award, the *Intelligence Medal of Merit*, for his work as a makeup expert during the

elaborate covert operation that rescued six U.S. diplomats from Iran during the 1980 hostage crisis.

(14) *Secret and Suppressed: Banned Ideas and Hidden History*, edited by Jim Keith, *The Black Hole of Guyana*, pages 140-141.

(15) *Associated Press*, May 19, 1979.

(16) See *Zebra: The True Account of the 179 Days of Terror in San Francisco*, by Clark Howard; R. Marek Publishers, 1979.

(17) *Scientific American*, April, 1994, article, *Bang! You're Alive!*.

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4. *The Killing of Kurt Cobain*; website maintained by Tom Grant; www.cobaincase.com, The Grant Company, 291 S. La Cienega Blvd. Suite #301, Beverly Hills, CA 90211.

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Curt Rowlett is a researcher and writer with a penchant for the mystical, mysterious, and macabre. His work has appeared in the books *Popular Paranoia*, *Labyrinth13: True Tales of the Occult, Crime & Conspiracy, The Curse of Palmyra Island*, *Riding On Your Fears*, and the magazines *Fortean Times*, *Strange Magazine*, *Paranoia*, and *Steamshovel Press*.

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